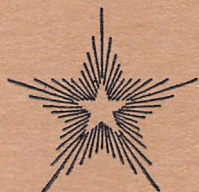


THE · STAR

An International Magazine



The Coming Dawn

J. Krishnamurti

Anticipations of New Message

James H. Cousins, D. Lit.

✕ An Hour with Judge Lindsey

Beatrice Wood

The Cry for Freedom

Ethelwyn Mills

FEBRUARY 1929

PRICE FORTY CENTS

The Star

THE STAR is an international magazine published simultaneously in twenty countries and fourteen languages—Bulgarian, Danish, Dutch, English, Finnish, Flemish, French, German, Italian, Norwegian, Portuguese, Russian, Spanish and Swedish. It has representatives in forty-seven countries.

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PURPOSE

To proclaim the message of Krishnamurti the World-Teacher, and to create order out of the centuries of chaos and bring about the true and harmonious understanding of life. The essence of this message is Happiness through Liberation.

POLICY

1. THE STAR will deal with all the problems and with all the expressions of life. It seeks to cultivate intelligent revolt in all domains of thought and thereby create a synthetic understanding of life.
2. THE STAR cannot be used for propaganda on behalf of any particular society, sect, or creed, but welcomes articles on such subjects as Sociology, Religion, Education, Arts and Sciences.
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O, Love Life!

By J. Krishnamurti



love Life.

Neither the beginning nor the end
Knows whence it comes.
For it has no beginning and no end.
Life is.

In the fulfilment of Life there is no death
Nor the ache of great loneliness.
The voice of melody, the voice of desolation,
Laughter and the plaintive cry
Are but Life on its way to fulfilment.

Look into the eye of thy neighbour
And ally yourself with Life.
Therein is immortality,
Life eternal—ever changing.

There is eternally a glorious variation
In the monotonous day and night.
For him who is not in love with Life,
There is no immortality.
There is the burden of doubt
And the lone fear of vast solitude.

All things are big with Life.
Happy is he who hath uncovered the source of all things,
And allied himself with it lastingly.

Love Life, and not mere love.
Then thy love shall know of no corruption.
Love Life and thy judgment shall uphold thee.
Love Life, thou shalt not wander away
From the path of understanding.

As the fields of the earth are divided,
Man has made a division of life
And thereby creates sorrow.

Worship not the ancient Gods
At altars with incense and soft flowers
But come away,
Love Life with great rejoicing,
Shout in the ecstasy of joy.
There is no entanglement in the dance of life.

Come away, come away,
I am of that Life, immortal, free—
Of that Life I sing,
The source of eternity!

Truth

By J. Krishnamurti



TRUTH is neither evil nor good,
Truth is neither love nor hate.
Truth is neither the pure nor the impure,
Truth is neither holy nor unholy,
Truth is neither simple nor complex,
Truth is neither of heaven nor hell,
Truth is neither moral nor immoral,
Truth is neither of the God nor of the Devil,
Truth is neither virtue nor vice,
Truth is neither birth nor death,
Truth is neither in religion nor without religion.
Truth is as the waters—it wanders,
It has no resting place.
For Truth is Life.

I saw the mountain come down to the valley.

The Coming Dawn

By J. Krishnamurti



AS A MAN in a jungle, if he would get to the open spaces, must hew out for himself a path through the darkness of the woods, so must every one who wishes to attain to freedom of life cut out for himself a path through the darkness of unessential things, that have no value in themselves and are of secondary importance. There are many people in the world who are willing to sacrifice their lives, and their ideals, but there are very few who understand, and that is of far greater value than renunciation. Because out of the fullness of understanding, comes the fulfilment of life.

Life, which is in each one, is divine in itself, and the attainment of freedom, the gaining of Truth, which is happiness, comes by the full unfoldment of that life. As long as life is held in bondage, there is bound to be struggle, and you will be caught in the wheel of birth and death, of sorrow and pain, of evil and good. Life in its fullness cannot be conditioned by belief or religion, by creeds or dogmas, but as most people wish to bind life by these, there is misery.

Throughout the world laws of morality have been established which have nothing to do with life. They act as props to the weak, but they are broken when the least strain is put upon them. Because each one tries to mold his life to the set standards of morality, of beliefs and religions, of dogmas and creeds, there is chaos, there is suffering, and misery. You may say, "You will create greater misery by giving freedom to life at once;" and I answer, "All that you have to do, if you are intelligent and not biassed, is to look around and see if there is not chaos, if there is not misery, if there is not suffocation and oppression of life at the present time." Hence a true disorder, a divine disorder, is necessary in order to produce divine order. Divine order can only be brought about by the freedom of life, not from its bondage, not in obeying the edicts of another, not by putting oneself under the yoke of tradition and authority. When you free that life which is divine, and fulfil that life you become yourself God. By God I do not mean the God of tradition but the God that is in each one, and that God can only be realized through the fulfilment of life. In other words, there is no God except the God manifest in man purified, made perfect.

When you attribute to external authority a spiritual and divine law and order, you are limiting and suffocating that very life which you

wish to fulfil, and to which you would give freedom. If there is limitation there is bondage and hence suffering. According to my point of view, beliefs, religions, dogmas, and creeds, have nothing to do with life, and hence have nothing to do with Truth. In the fulfilment of life through experience, there is liberation. Liberation is not some negative quality or condition, but on the contrary, if one really understands it, it is the creative power in all. In the fullest expression of that creative power is the glory of life.

To use a simile—if you go to a temple with empty hands you are not welcome to the Gods, but if you go with many flowers, with great desires, great ambitions and great longings, you will be welcome. To attain to this fulfilment of life, you must come with great burdens of desire and longings fulfilled, and not suffocated and suppressed.

Because for so many centuries past, man has molded life to sets of beliefs, he has not been able to fulfil life. Then you will ask me, "In what manner can I fulfil life? What must I do to give this freedom to life?" I know the manner of my attainment, but if I tell you what to do, again it will be a limitation of the Truth. To lay down a definite method for attainment would be qualifying and denying the very thing that I hold to be the Truth and hence it would be a betrayal of Truth.

I do not wish to impose authority in any way or to destroy your own power of thought or feeling when I say that I have found this Truth and attained liberation, and hence am the embodiment of happiness. As the flower gives its scent without asking for anything in return, so I would ask you to take of what I give with understanding. I do not want anything in return; I do not want your worship, I do not want your following, for if you follow, you will corrupt the Truth.

The manner of my attainment has been—that I have worshipped at every shrine, consciously or unconsciously in this life; I have followed, I have obeyed, I have put a limitation on that very thing which I wished to free. And I have watched others in that struggle to free, to fulfil life. I have seen multitudes in their struggle to free life oppressed by the desire of another. I have seen the people who are wise and yet who lack that eternal happiness, who are lonely because they have not fulfilled life, who are lonely though surrounded by a multitude, because they have not realized or attained that life. I have watched all these things. And as with a river, it is the volume of water which drives it towards the sea, so I have been driven by the volume of my own experience, by my own understanding, and hence there has been fulfilment.

Because I am free, not conditioned by any belief, not held by any society, order, religion, or creed—and again I say this in all sincerity, and I hope you will believe it in the understanding of your heart—I would make everyone free, not invite them to my particular cage—I have no cage. My fear is that because each one wishes to enter into a larger cage than his own, he will utilize what I am saying to make

of it another cage. That would be the denial, would be the betrayal of Truth. I want, if I can, to show you the light, but you must light your own torch at the eternal flame. When once you have established understanding and affection within yourself, you will not be swept off your feet by the wind of authority or be caught up in the net of tradition or in the cloud of beliefs.

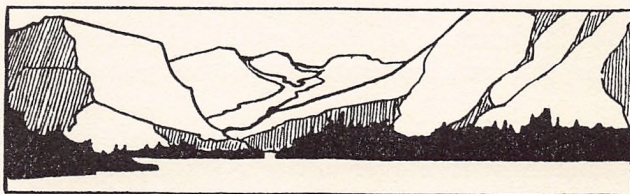
Deception comes to the heart and corruption to the mind when you repeat phrases you do not understand, when you tread in the experience of another, when you take shelter in the shadow of authority. Deception and corruption will not pursue you when you are really sorrow-laden and you desire to break that bondage of sorrow. If Truth is not real to you, though you may wish to help the world or yourself—which is the same—you will not really succeed, you will only be deceiving yourself and others. To help truly, you must be beyond the need of help; to give truly, you must not be a receiver; to love truly, you must be beyond the corruption of love.

Because you are now uncertain of your purpose, that uncertainty is creating trouble and discontentment within you, but when your goal becomes clear to you, out of that uncertainty a great certainty will be born; out of your discontentment a great understanding will come. If you have not lit your torch at the eternal flame of Truth, the old and powerful traditions and beliefs, the magnificent structures of religions will keep you in bondage.

If you have not lit within you the flame of desire for freedom, you cannot create greatly; you are only playing in the shadows of the manifested. And as shadows vanish away, so also will your works.

All over the world, the shadows are deepening, and the purification and the fulfilment of life recede further and further into the background.

A new conception of life is being born into the world which you must try to understand for there is something much more wonderful, much more inviting, much more beautiful in the coming dawn of tomorrow than in the setting sun of today.



Poetical Anticipations of the New Message

By James H. Cousins, D.Lit.



IN MY studies of English poetry, which are mostly for my own pleasure and therefore desultory, and partly for set purposes and therefore systematic, I have noted with interest the way in which the creative imagination has thrown out from its central vision fragmentary expressions of verity which, in the language of time, are anticipations of larger truths. Shelley, for example, anticipated the modern expression of the law of evolution by a generation. Today another law is being proclaimed, not a different law, but an extension of it; the law of the human attainment of the fullest expression of truth, and through this the attainment of liberation which is the attainment of happiness. To declare this simple process the Teacher has to pass vision through the apparatus of thought and speech; and it is in this reduction of the illimitable ocean of Truth into comprehensible rivers of truths, this articulation of the eternal in the terms of the temporal, that the Teacher meets the ascending imagination of the poets creating out of the stuff of mortality their transient images of immortality.

The expression and recording of these stretchings towards reality constitutes the history of human culture. And to the extent that they are made available to humanity, they have become instrumental in the development of the inherent capacity of thought and feeling, and in the preparation of these for the reception of larger truth with intelligence and joy. A Teacher of truth two thousand years ago had a handful of understanding helpers to the expression of the vision that pressed through Him to utterance and His own liberation. A Teacher of truth today speaks his vision in one hemisphere, and his words are heard in another, and heard not only because of the extension of scientific means to that end, but heard, if not with complete comprehension, at least with attention by many thousands because of the general advance of human intelligence of which the best utterances of the poets are the highest expression.

"Life is one," says the Teacher; and because of this essential unity, no single expression of it is ever entirely singular. It is a focal point of reflections and repercussions out of the common life; and it is answered out of the common life by something of itself, even as the windows of a palace and a cottage may simultaneously and with equal truth reflect the rays of the rising sun to an observer though they themselves are not aware of their own glory.

Take the following lines:

*Can rules or tutors educate
The semigod whom we await?
He must be musical,
Tremulous, impressional,
Alive to gentle influence
Of landscape and of sky,
And tender to the spirit-touch
Of man's or maiden's eye:
But to his native centre fast,
Shall into Future fuse the Past,
And the world's flowing fates in his own mould recast.*

These lines were written fifty years ago in America by Ralph Waldo Emerson. Of the millions of readers of poetry in that half-century, some thousands have read this poem as part of their accepted cultural inheritance. Most of them have read it as "a piece of poetry." A few have listened to it as a prophecy out of the inevitabilities of life. At least one has pondered them in his heart a quarter of a century and watched for and welcomed their embodiment in human form. If the anticipation of the poet is not the veriest moonshine and the presence of the World-Teacher not a mist of hallucination, then these lines may be taken as expressive of both the manifestation and the message of the Teacher to whose voice many thousands are listening eagerly today. They express his revolt against externally imposed authority, his aesthetical sensibility, his humanitarian responsiveness, his tenacious hold on truth, his creative enthusiasm.

Watching that manifestation and listening to that message in the free, happy, and beautiful environment of Castle Eerde, my mind has experienced, as it were, a double sunrise—the emergence of a luminary of truth which is not only its own radiant authority, but calls out of the darkness of memory the set stars that are its celestial comrades, casts on these its ascending glory, and receives from them the response of recognition and ratification. With gentle but firm emphasis the Teacher insists on the preëminence of the attainment of truth, and refuses to make definitions lest they become shadows of truth in the minds of his hearer and therefore errors. All else—the faiths that men cling to, the activities that men indulge in—is ruthlessly swept aside as secondary, hence useless. And Emerson, one may imagine, points to his lines:

*He who feeds men serveth few.
He serves all who dares be true.*

While Shakespeare prides himself in his anticipation of the law that faithfulness to the truth means faithfulness to all else, in the lines:

*. To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.*

A request for an indication as to how certain of his ideas will work out in the future is refused by the Teacher. He will not be moved from his "native centre" of allegiance to the truth irrespective of

consequences. The request is for a "crutch," and he is not a supplier of these concessions to weakness and timidity. This particular crutch is called hope. The voice of W. B. Yeats chants:

*And we, our singing and our love,
The mariners of night above,
And all the wizard things that go
About my table to and fro,
Are passing on to where may be,
In truth's consuming ecstasy,
No room for love or hope at all,
For God goes by with white footfall.*

But there is another hope in poetry which I think the Teacher would accept, since it is not a crutch, but a determination, a "fixing of the goal" and an unswerving struggle towards it. Shelley sang of it:

*. To hope till hope creates
From its own wreck the thing it contemplates.*

The Teacher reiterates the needlessness of forms. Emersons adds:

*All the forms are fugitive,
But the substances survive.
Ever fresh the broad creation,
A divine improvisation,
From the heart of God proceeds,
A single will, a million deeds.*

Next day the Teacher says, "We must use forms." And those who have been listening with both ears know they are not in front of an inconsistency but of the other half of a truth. So long as a form can be used as a means to the fulfilment of life, it is worthy. The moment it becomes a barrier to the attainment of truth it should be discarded by the individual to whom it has become a barrier. "Life expresses itself in forms," says the Teacher. But people follow the forms and lose the life. Form without life is stagnation. Life is perpetual activity towards its fulfilment. I glow with I hope not a reprehensible satisfaction as I recall a poem of my young manhood in which I praised creative activity without attachment to its expressional forms, and ended with the line:

*For the bubble itself is nothing, but the
blowing of bubbles is all.*

That is why, when a friend asked me which of my poems I regarded as my best, I replied, "The one I have not yet written."

These are a few indications of how the creative artists in poetry have had their anticipations of the Truth. They have been among the forerunners preparing "the way of the Lord." They and their fellow-artists in other modes will, in ever-increasing numbers, be found among the most intelligent hearers of the new message; for they who seek to live the true life of art, creating their ever-ascending and therefore ever-transient and unbinding images of reality, are specially endowed for the understanding of the Teacher's exposition of the whole art of life.

Life in Freedom

(A Review of J. Krishnamurti's Latest Book)

By Florence Gill



EMBODYING several Camp-Fire Talks, given during Star Congresses on three continents, Asia, Europe, and America, "Life In Freedom," Mr. Krishnamurti's latest book, comes to us bearing the unmistakable inspiration of Truth.

Ever more clearly sounds therein the call to each and every man to face his own soul, to do his own thinking, to make his own choice, to establish his own goal, to mount his ladder of daily experiences, untrammelled, to the ultimate heights of union with the Divine, with the Beloved. We hear again and again the call to "ring out the old, ring in the new," the challenging keynote of a World-Teacher's Message.

There are nine Talks in all, each, as can be gathered from the following titles, responding with its peculiar message to the individual need of its readers. A few vital sentences are culled from each chapter:

The Purpose of Life

"As a ship that is lost at sea without a compass, so the man without the perception of the goal which is constant and eternal, is lost in this world of confusion."

"Such a goal, when once it is established, will throw light on the confusion of all thought, and thereby make clear the purpose of Life."

Happiness and Desire

"You will find this undying, unalterable happiness when you are liberated from the tyrannies of the self—its desires and longings. This is not a goal imposed upon you by another. It is the longing of every human soul, of every individual who is striving, who is seeking. It is the spark of this desire which grows into a flame and becomes part of the Eternal Flame, and when you are able to lose yourself in that Flame, then you are in the Kingdom of Happiness."

Understanding

"There can be no understanding of Life, which is Truth, when there is not the thrill, the agony, the suffering, the continual upheaval, discouragement and encouragement of Life."

"If you can pass through the valley of the shadows with eyes eternally fixed upon the mountain-top, then you can have all experiences without creating barriers between yourself and the goal."

"Establish, therefore, within you that which is eternal, and the present shadows will pass away."

The Search

"Attainment is not for the few but for all, at whatever stage of evolution they may be. You can perceive the Beloved when you have learned to translate the ordinary sorrows and pleasures of life into terms of eternal Truth. If you can interpret all experience in the light of your goal, then you will become united with that goal."

Stand in Your Own Strength

"In search of the Truth that shall sustain, uphold, and guide you, you have looked outwards and sought for it objectively, and thus have been lost in the shadows of manifestation. To find that spring of Truth you must look within, you must purify your heart and mind."

The Hidden Well

"As the waters are hidden in the dry lands, so is Truth hidden in your heart. I would dig in each of you a well that shall nourish and sustain you, but to dig deep you must uproot greatly, to have great depth of water you must delve deeply into the earth."

Be in Love with Life

"If you would discover the cause for all the beauty of the world, for all the dancing shadows, do not be caught up in the illusion of the expressions of life, but rather seek for that Truth which is Life itself by being in love with Life."

Time

This Talk was given in full in the January issue of "The Star."

Formless Creation

"I would build in your heart and mind that Truth which is of no form and hence eternal. I would change your heart and mind in the shadow of eternity. When you change and build on the love of Life and its understanding, what you build will be everlasting."

Every paragraph, one might almost say every sentence, is pregnant with meaning, a lesson in itself. From the literary standpoint alone, the book is a gem of pure English; the style, that of all the great Teachers—simple, reiterative, and beautiful in its similes taken from Life and Nature's open book.

Although divested of their intimate setting—the beauty of wide, open spaces near mountain, lake or forest in the peaceful stillness of even-tide—these Talks still carry with them the sense of vast **spiritual** space and the foreshadowing of great peace.

To him who is seeking and hears the Message for the first time, new vistas of Life will open, while the attention of even the most

superficial reader can hardly fail to be arrested by one of a multitude of thought-compelling utterances. To him who has already accepted the challenge of the new Message, they will bring inspiration, courage, and guidance, sending him forth to endeavor to live as one with Life, with renewed strength of purpose and will, the joy of facing the conquest of the seemingly impossible, and the hope to respond to the appeal which closes the Talk on "Understanding:"

"Because you have understood, be courageous with that understanding, and give of your life to those who are in darkness."

India

By Elsie Hulet Gamble



OD! Hear Thou
The Cry of Thy First-Born
Whose Soul is torn
As those that mourn
For Liberty.

India!
Pour forth thy call for freedom
From thy thralldom
'Till thy Sister-Kingdom

Removes the shackles
She has bound about thy ankles.

India!
Intone thy chants of sacred song
And clear the stream of life
From all the burd'ning strife
That rends men's hearts.

Chime on, sweet Harmony,
Join in the Symphony

Singing the melody
Born of thy agony.
India!

Lay bare thy heart of love
That all the world may prove
Thy gentleness of temple and of grove,

Thy jewel'd wisdom
Radiant within thy bosom,

Thy life of Brotherhood!

Thy inborn Motherhood!

Interview with J. Krishnamurti for the South African Press



QUIET, sparsely furnished room, scrupulously fresh and fragrant; the river flowing peacefully below; beyond garden and river, in the greater distance, the busy town. A slender, virile young man with a head of great beauty and power, friendly, utterly natural, unaffected, thoughtful, and considerate. Such are the first impressions of Krishnamurti, who it is claimed, is the World-Teacher. Whatever one may think of the claim, or of his teaching, there is no mistaking the fact that here is one of outstanding character amongst the world's great men. How does this manifest? Well, you sense a tremendous power and purity, a white flame of sincerity, of truth, a passion of compassion, yet a perfect poise, and balance, and self-control.

He will not accept followers, nor unthinking acceptance of his teaching, nor will he be bound by any organization or society. "Do not follow me, follow the Truth. I do not want you to worship me; I do not want you to believe in the things that I say just because I say them. I do not want you to create out of me a shrine for your shelter; I do not want you to use me as a crutch, because what you see of me, this personality, this body, is the most unreal, decaying, perishing thing. If you merely adore, worship a label, Truth will never come near to your heart, nor an understanding of that for which the label stands. The scent which Truth gives is of importance, not the substance of the flower. . . . What I say is for the world at large and not for a particular nation, class, or organization. . . . Use your reason, examine all things critically, with a clear, unprejudiced, unbiased mind. Understanding, not blind belief, should be the goal."

So says Mr. Krishnamurti. He emphasizes that he has no desire for followers. "I do not want followers, disciples. I want people to follow the Truth which is in themselves, not to follow me. Follow the Truth and you will be a lamp unto yourselves and cast no shadow across the face of another."

We discussed South Africa and its problems, in which as a South African your Interviewer is keenly interested. He was completely in touch with its problems, but as the following questions and answers show, viewed it from the fundamentals of Life, not from its temporary and passing aspects.

"How best," he was questioned, "could the two main European elements in South Africa be blended?"

"You want the practical way, do you not? Very well then. The practical way can only be established when you have found the funda-

mental way, recognising that Life is one. If you have that as the basis of union, it becomes so simple."

"In what way, sir, do you think the Europeans could best help the colored people of pure and of mixed blood?"

"What I said previously applies to this question, too. You believe that thought is national, racial, and allow yourselves to be bound down by what a man's nation, race, creed, or color is. To me Life is what matters, and Life is boundless. If you have a tranquil mind and a quiet, understanding heart, these problems cease to exist."

"Could you give us any suggestions as to how to raise these peoples to their full rights of citizenship?"

"How do we raise anyone's understanding? By education. But you cannot teach others to be great unless you, yourself, are great. You must have established the goal for yourselves, and that goal is Liberation. Now each one of us has three beings in us, three in one—the mind, the emotions, the body. Happiness can only be realized when harmony is established between them.

"Now we purify the body through cleanliness, refinement, beauty, simplicity and right action, for behavior is righteousness.

"We purify the emotions through great, impersonal love and affection, fathomless but detached love. When you have destroyed lust, passion, the desire to hold anything for yourself, when you can give your love as the scent of the flower is given to the open air, then there is Liberation, Happiness.

"The mind must be trained by getting rid of the idea of a separated self. What gives the mind absolute tranquillity, poise, certainty, and the surety that cannot be disturbed by any passing want? As long as the world of self is in the mind there is no tranquillity. It is always wanting, grasping. So you must get rid of that; but it is not a process of negation, it is a process of unfolding.

"Examine critically all that is put before you. Purify yourselves, become more and more perfected by developing your own individual uniqueness. That means that you are always working to get rid of the wrong, the ignorant thing; to have a mind free from prejudice, from superstition. Having established the goal for yourselves, you can then help others to grow like the palm-tree, tall, and straight, and strong, casting but one shadow."

The Interviewer questioned, "How rouse this urge to proceed upwards on true lines?"

"Again by education. At present you say the urge is to possess fine clothes, trumpery, furniture. That is natural. The savage sees a large button and covets it. Then he sees a man in a coat and wants a coat to build round the button. The next stage is a cupboard in which to keep his two coats; and so it goes on, an infinitely slow process. If you wish to help him to progress rapidly on true lines, help him to establish the true goal."

"Do you consider that South Africa will ultimately be a brown

man's country, training-ground for the Bantu races? Is the white man's job but to help them and hold the land in trust for them?"

"There is no question of white man's land or brown man's land. The land belongs to all. It is a question of selfishness. Happiness lies not in possessions, but in a harmony between the outer life and the life of the spirit within. The goal and end for all, irrespective of temperament, irrespective of nationalities, irrespective of all things, is Liberation and Happiness; and in the development of the creative side of the mind lies understanding of the goal. Those, therefore, who would understand must study and understand all sides of Life, and not one alone. In helping others to attain Liberation and Happiness, we must look to all forms of Life—religion, politics, science, and art. Every human being, whether he be of a far-off country or of our own, desires to attain this Liberation and this Happiness, and any one of these forms may be his way of attainment. Those who would help lastingly and really, must find out along what lines they can best give their creative energies."

"What would be their own particular contribution to world-culture? How would life express itself through them?"

"That depends on what they want. If they merely want brass buttons and fine coats, they will create beautiful coats, but if they desire something fine they will contribute something fine. It lies in the hands of the educated people to help them to discover the goal."

"It has been said that children of the new type, the intuitional type, such as the Americans claim to be coming to birth in America, particularly in California, are being born into the European element in the country. Do you think they will alter its destiny to any appreciable extent through their new way of viewing life?"

"Of course. New ideas must alter people."

"But will they be in sufficient number to affect the thought of the land?"

"It is not a question of numbers but of sincerity of thought and desire. Numbers do not matter, it is the idea that counts. They may have to struggle and fight to get their ideas accepted, but new ideas are bound to change a people. You can kill an individual but not an idea."

"Would you give us some suggestions as to how South Africans should live in order to give such children the best possible environment?"

"The way of the cultured man (and by this I do not mean merely having beautifully creased trousers, but having a truly cultured mind and an unselfish heart), is the way of individual distinctive perception of Truth and the creation of that Truth in daily life and feeling.

"A civilized man must first of all not ask anything for himself from anyone, and must not want anything for himself. He is not limited by fear of external authority, by the fear of an unknown god, by superstitions, by traditions, because the moment he relies on another,

his perception of the Truth will diminish. Then a civilized man, a cultured man, must be tolerant, must be able to discuss any subject impartially, without prejudice, must be unbiased, capable of a critical examination of anything new before rejecting or accepting it. Such a man is simple, such a man is pure. A truly cultured man is one who has conquered fear, who is not bound by desire or experience, who is simple with the true simplicity which is not crudeness but the noblest culture; he is the man of understanding heart and tranquil mind."

"How do you think the youth of South Africa can best contact the youth of the world and become at one with them?"

"To have a common purpose in life is the only way to bring people together, not by attending congresses or belonging to any organizations. If you share the ideals of others, you are one with them."

"Would you tell us what is, or is likely to be, the keynote of the whole country to which it should 'tune in'?"

"People go away from the mother-country with a sense of adventure. This adventure may be either cruel or friendly, according to their heart. You can make of it a fine thing if you have friendliness in your hearts. Adventure is a new sense of culture."

"As you have said that your message is to the whole world, may we hope to welcome you some day to South Africa?"

"I should much like to go; but I don't know when."

"You have said that the world-problem is the individual problem. How does this apply to such a country as South Africa?"

"The problems of South Africa are the same as for any other country. The goal is the same for every country. You are trying to unify form, and then to say that South Africa is different from India, India from England, from Europe. You are looking at it from the wrong end of the telescope, from the form side, and are saying that in order to understand Life which is unity, you must understand form. You will never succeed in getting unity that way. You paint the outside of the box, but within all is confusion, disorder. You may label the box what you will—South Africa, India, China; my concern is not with the label, but with the Life within, to reduce the contents of the box to order, to produce order and harmony out of chaos. Civilization, as the world has it, is merely decorating the bars of a cage. You must shatter the cage, break open the bars that limit, that kill. You have not the desire, the burning longing for freedom from which alone comes happiness."

"How would you define freedom, sir?"

"Inner and outer freedom cannot be separated. Greater than any country is Life; it is only when a country has realized and adjusted itself to the deeper laws of Life that it is, or can be, really free. From this point of view there is no absolutely free country today. There are everywhere merely degrees of freedom. But in every case where political freedom exists there also will be found co-existing with it a

certain freedom from the kind of unreal restrictions which curb and confine the free, spontaneous, and creative flow of Life. The true enemy of freedom is dead tradition; living at second-hand; the enslavement of the Life of today to the worn-out formulas of a past age. The Law of Life cannot be cheated. The race or country which has not liberated its inner Life cannot hope for freedom in the real sense of the word. And even if it gets what seems like outer freedom, the fruit, when tasted, will be found, for all its outward fairness, to be dust and ashes within. Crystallized cruelties and selfishnesses! What are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonize the life of human beings?"

"Do you think that nations linked together in friendship, as in the British Commonwealth, may be more powerful for good than as separate units? Would it be possible to have a world-federation of nations?"

"It will come," came the assured answer, "it is coming, but not of nations—for there you bring in the thought of frontiers and flags, but of peoples."

"There is much talk of peace, but small proof of it. To what do you attribute this?"

"We come back to what I said before. The world-problem is the individual problem. If the individual is at peace, has happiness, has great tolerance, and an intense desire to help, then the world problem as such ceases to exist. Before you have established peace and understanding in your own hearts and in your own minds, you desire to establish peace and tranquillity in the minds of others, in your nations, and in your states; whereas peace and understanding will only come when there is understanding, certainty, and strength in yourselves. What is the state but you the units? When there is peace in the individual there will be peace in the state, in the world.

"Who decides this question now? The men of war. How can they decide it? It is the job of the Minister of War to create war. They may call it what they will, defence, or something else. They may say 'I am defending you, I am defending your frontiers against the other man, against the other country'—the result is the same. As long as you have frontiers, as long as it is a question of my flag against yours, you will have war. For which nation will say, 'I will have no frontier,' or which nation will say 'I will have no flag?'"

"Is peace then impossible at the present stage of humanity?"

"You should never have put that question?" came the earnest answer. "Nothing is impossible if you desire a thing strongly enough, if you really will it."

"There is so much of ugliness in modern life and conditions; how best, in your opinion, may this be combated?"

"Ugliness comes of ugly hearts and minds; tackle them first."

"Would you give us your views on the continuous industrial un-

rest in the world? How can harmony between the employers of labor and the employees be established?"

"What I said before applies to this question, too. It is a question of selfishness. If you consider a man as a mere machine there is bound to be unrest; or if you have different standards between men, there is the same unrest."

The interview ended; I left that quiet room feeling that here was one who envisaged the whole of Life with clear, wise eyes; who, while claiming nothing, yet "spake as one having authority."

The Elixir of Life

By J. Krishnamurti

"The simplest truth can only be attained through vast experience, can only come through ecstasy of love, through immense devotion; and you will find in it the only refuge where you can find shelter from all rains and hot days, from all struggles, sorrows and pain. And once you have found it, there is no question of doubting or even hesitating, because you are then the Master, you are then the ideal of thousands, the helper of many, and you are then the signpost of those that grope for those that do not see, that are still struggling in the darkness. And once we can walk together on that path of eternal peace that leads to that Kingdom of Happiness, then there is no question of separation, no question of loneliness, no doubt of attainment—that attainment which is perfection, which is enlightenment; because then you are the embodiment of all those things which each one of you seeks. And when you walk on that road and sport yourselves in that eternal garden, when you can shelter yourself in the shades far away from the sun, then we are all friends, then we are all eternal companions, then we are all creating, in the image of Him who is the Holy of Holies. And when once you have drunk this nectar, this elixir of life, it keeps you eternally young; though you may have had vast experiences, though you may have shed many tears, have suffered greatly, there is inside you the bubbling spring-well that keeps you eternally full, eternally young and joyous, like the dancing star in a dark night; because you know all, and the self, which is the destroyer of Truth, the perverter of Truth, is annihilated."

A Daily Thought

From Krishnaji's Writings

February the First:

I naturally desire to share it—the Kingdom of Happiness—the only Truth worth possessing. In that abode you can forget yourself, your troubles, your sorrows, for all things are in Him.

The Pool of Wisdom

February the Second:

I saw my Happiness, my Guru, my Teacher, the Teacher of every one of us, walking toward me. It seemed to me that I looked through Him at all things, through Him at all trees. . . . As I went to my room He went with me, always leading, looking at me, going down that narrow path which led to my room.

The Pool of Wisdom

February the Third:

What you see and what you have and what you possess is your own. Nobody can take it away. . . . You can never again feel that you are alone. . . . for you have with you Him, for whom the whole world longs, as your friendly Companion who accompanies you wherever you go.

The Pool of Wisdom

February the Fourth:

We must all eventually come where He shall be our eternal companion; where there shall be no parting, no separation.

The Pool of Wisdom

February the Fifth:

We are as fish caught in an evil net of transient things. But if you yourself are the fisherman, if you yourself are the fish, if you yourself are the net and the water, then the world of sorrow—the world that creates sorrow, pain, and fleeting pleasures—ceases to be because you have that which is Eternal.

The Pool of Wisdom

February the Sixth:

I am Thy Beloved,
My Beloved art Thou.
Thou art my companion of ages,
I am Thy shadow,
In the garden of eternity.

The Immortal Friend

February the Seventh:

You have so little, I have so much. You need, and I have more than sufficient. Why not exchange? Why not look at the world

through the eyes of Reality? Why not feel the suffering of the world through the heart that is Eternal?

The Pool of Wisdom

February the Eighth:

You leave an imprint on the world, as you give to the world instead of receiving, as you build instead of destroying, as you protect instead of killing.

The Pool of Wisdom

February the Ninth:

You hold in front of a child a toy in order to encourage him to walk, and the child who is wise does not worship the toy, because his desire is to walk. You are no longer children. And yet you are worshipping a toy.

Let Understanding Be the Law

February the Tenth:

I tell you that life is much too serious to play with, and . . . the time has come when we must decide whether we are going to be children who admire toys or grown-up men and women who will put aside childish things in order to find the Truth.

Let Understanding Be the Law

February the Eleventh:

If I were to destroy for you all your present crutches, you would invent others to satisfy your craving for support.

Let Understanding Be the Law

February the Twelfth:

If you would seek the Truth you must go out, far away from the limitations of the human mind and heart and there discover it—and that Truth is within yourself.

Let Understanding Be the Law

February the Thirteenth:

Is it not much simpler to make Life itself the goal—Life itself the guide, the Master, and the God—than to have mediators, gurus, who must inevitably step down the Truth, and hence betray it?

Let Understanding Be the Law

February the Fourteenth:

As you have snobbery in the outside world, and pay reverence to aristocratic titles, so you have spiritual snobbery: there is not much difference between the two.

Let Understanding Be the Law

February the Fifteenth:

Destroy all those things that do not produce, kill out all things that hinder the growth of the flower, annihilate the ugliness, the pettiness, the trivialities that exist in such gardens as are created by the small mind.

The Pool of Wisdom

February the Sixteenth:

As long as you do not want Truth in its absolute sense; as long as you do not want freedom, you will invent for yourself many phrases,

many images, many labels, and lose yourselves in the complications of philosophies and creeds. If you desire the Truth as a drowning man desires air, then you will not want all these complications.

Let Understanding Be the Law

February the Seventeenth:

What we call love—human love, human friendship—is a vital thing. You must have human love; but there is a further stage, where you walk over the threshold of human love into the kingdom of divine love.

The Pool of Wisdom

February the Eighteenth:

How do you think to find anything in life if you are afraid to carry your thoughts and feelings to their ultimate conclusion? Friend, you acquire Truth by putting away those things which you have gained and not by clinging to them.

Let Understanding Be the Law

February the Nineteenth:

If you do anything because of fear, at the bidding of another, woe to you, because along that way lies sorrow and pain.

Let Understanding Be the Law

February the Twentieth:

No man who is wise will allow himself to be caught in those things that pervert and bring about the stagnation of his mind and heart. . . . Because I have been through all stages I say: Do not go through those stages but avoid them, put them aside, and gather your strength as men who climb high.

Let Understanding Be the Law

February the Twenty-first:

We are too apt to look for the great things of life only among the tall trees.

The Pool of Wisdom

February the Twenty-second:

A few days ago I went for a stroll; and while I walked, I walked with Him who is my Eternal Companion. . . . I looked, and there He was in front of me . . . and then I saw how Nature worships Him. . . . And as I looked, and as my soul gathered strength in ecstasy. . . . I was aware, I was like Him; there was no difference. I was part of Him; I could not distinguish a different entity.

The Kingdom of Happiness

February the Twenty-third:

So long as there is this longing, this desire to be with Him, this desire to know Him, to exult in Him, so long as there is this desire, it does not matter what our stage of evolution may be.

The Kingdom of Happiness

February the Twenty-fourth:

He is the embodiment of all: and as long as we understand in our heart the essence of this Truth, in its simplicity, we are with Him eternally.

The Kingdom of Happiness

February the Twenty-fifth:

If you would follow, realizing that following does not mean blindness, then let us walk together and be companions together. I will show you that fair vision of that enchanted garden.

The Kingdom of Happiness

February the Twenty-sixth:

As long as you obey that voice, the Intuition, you cannot err; it is in trying to follow the orders, the ideas, the visions of others that you go wrong.

The Kingdom of Happiness

February the Twenty-seventh:

O! my love,
Thou and I shall wander
On the open road of true love,
Thou and I shall never part.

Poem: Madura

February the Twenty-eighth:

O friend,
Come away from the complications of belief,
Destroy the monumental superstitions
Of thy enslaving creed.
But grow in the simplicity of thy heart,
In the shadow of thy suffering.

Poem: My Heart Is Heavy with Thy Love



The Search for God

By John A. Ingelman



IT IS interesting to note how deeply rooted in the human heart is the instinctive longing and search for some kind of a being or deity superior to oneself. Charles Darwin says: "The feeling of religious devotion is a highly complex one consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, hope for the future, gratitude, and perhaps other elements."

This definition, I think we will agree, covers fairly thoroughly practically all of the current types of religious devotion that we find in the world of today. It is, however, sad to realize, as we must, that fear still plays in our supposedly, and in many ways truly enlightened age, a most prominent part in religion.

Sir J. C. Frazer states that he considers the fear of the human dead to have probably been the most powerful force in the making of primitive religion.

It is well known and easy to understand how for the primitive man the elements, and also the wild beasts were looked upon with terror, as intent on his destruction.

Mythology or folk-lore of every tribe or nation on earth embraces almost every conceivable type of petitionings, propitiatings, magics, rituals, taboos, ancestral worship, worship of the dead and of spirits of good and evil, gods and goddesses, etc., most of them giving irrefutable evidence to the ingredient of fear as an outstanding factor in primitive religion.

If I might venture a definition of religious devotion, obviously including the rise of the rudimentary religious instinct, I would say that: Religion is that primal feeling in a human being which arises when he is aware of something unknown or greater than himself. This awareness causes the person, if he is ignorant, to fear, and therefore to try to petition and propitiate that outside force or being; but in proportion to his love and understanding, does he begin to adore and worship that extraneous power.

We can grasp the rationale of religion only when we see it as one of the numberless unavoidable and essential experiences and phases through which man passes during his age-long evolution in form. We should understand that behind everything is the hidden life, ever urging man onward through terrors, superstitions, and religions, until he consciously realizes himself as the Beloved, dwelling in every form.

It then becomes apparent that there are three factors that determine

a man's activities. First, the man's own past evolutionary development which we may term his soul; second, heredity; and, third, environment. The first of these becomes, for each life on earth, a more powerful factor. The second is comparatively negligible, as it merely imparts certain tendencies to the physical body. But the third factor is of very considerable importance as it embodies the dead weight of traditions, superstitions, customs, and religious beliefs.

It is a well known truism that the emotional-mental walls erected by religious forms are the hardest to penetrate, undoubtedly due to the fact that man's primitive fright-instincts enter in, anxiously questioning the safety of the soul should some time-honored sacred religious teaching be discarded.

Most unfortunately this primitive terror-feeling is still very evident in Christianity as a whole, and explains the manifold prayers and petitionings of its devotees.

Literally religion means "that which binds back" man to God. It can undoubtedly fulfill its beneficent intent and its great mission only if, whilst refraining from erecting mental barriers, it awakens and nurtures all that is noble and true in the depths of one's being, thus elevating and uniting the personality with its Source, the God within.

Can any one of us therefore wonder that the World-Teacher, the very embodiment of Life, calls religion the frozen thought of men, and adds that a World-Teacher ever comes not to found a religion but to free humanity from the already existing religions. The impelling need of this is readily evident by impartial examination of the many different religions. The priceless truth and profound sayings of their great Teachers is almost always hopelessly interwoven with countless interpretations and misinterpretations by the small minds of disciples and followers, and still later disfigured and distorted by the creeds and dogmas of the church.

Christianity has produced more atheists than any other religion. These persons usually possess the scientific type of mind and therefore are eager to claim that Christianity, during its nearly two thousand years of existence, has, on the whole, been of greater hindrance than help to the evolution of the human race. They point out that Christianity has committed the greatest crime of all, that is, the suppression of thought, man's supreme prerogative, and only through the heroic suffering and martyrdom of an increasing number of undaunted souls did scientific thinking finally break through the iron bars of superstition and stifling, dogmatic, ecclesiastical autocracy.

On the other hand, the devotional type of person will contend that during the appalling periods of the dark and middle ages, and even far later, when poor ignorant humanity was the abject prey of might and tyranny from rulers, aristocracy, and priestcraft, the devotion and comfort given by the church made life at least somewhat bearable, even in the midst of cruelty and misery. He adds a weighty point, that no great harm was done in the effort to suppress free thought,

since humanity at that stage had little or no thinking capacity, even as it was lacking in the qualities of the heart. I presume these two opposing viewpoints will continue to exist for a considerable period of time.

As regards the past, be that as it may; but the liberal-minded and thinking people of today will agree that humanity has now progressed to the point where it has a mind and a heart, and no power, temporal or ecclesiastical, should venture to say, "Thus and thus shall you believe, or else your soul is lost forever!"

It certainly does not seem untimely for a World-Teacher to come again and endeavor to free humanity from the terrors, the bogies of superstition, and anathemas of our present religions, as well as substituting a rational concept of God, or the One Life, in the place of the many primitive anthropomorphical existing fallacies.

How sorely do human beings need the shattering of outworn traditions, customs, and institutions, which foster and warp public opinions with their injustices and hypocrisies! Hence the social, political, and religious chaos of today.

How appealingly does the World-Teacher plead with us all to come away from these complications and confusions; but how many are strong enough to break their fetters, and "simple" enough to understand? Dr. Besant says: "But how few are the really open minds; most minds are barred by conventions, locked by prejudices, the windows all thick with dust and streaked with fog. The waves of life beat against them and are shattered into spray. It is terribly pathetic to watch the efforts made, and their frequent frustrations. 'He came to His own and His own received Him not!'"

But today we rejoice that at last we see the beginnings of a new dawn, with a glorious sunrise, fresh winds, open spaces, and lofty mountain peaks, before whose crystal purity and simple beauty the spectres of superstition-beliefs and terror-religions will vanish, phantom-like, conformable to their very nature.

We recognize this coming dawn in the youth of today, with their freedom from creed, fright, and hypocrisy. With open minds they are willing to listen and freely express the life within themselves, with unveiled disregard for authority, even of a religious nature. How eager they are for life, for experience, for the breaking away from all restricting forms! How exploringly their spirits soar and search everywhere, and how near do they approach, along many lines, the great ideals expressed by Krishnaji!

The message of the great Teachers is ever the same in essence, though each one of them sounds out a different key-note:

Shri Krishna (Bhagavad Gita): The One Self. The Self of all selves.

The Lord Buddha: The One Law. The One Reality.

The Lord Christ: Self-sacrifice. The brotherhood of Man, the fatherhood of God.

Krishnaji: The One Life: You are your brother, you are your God. The Unity and Oneness of all Life.

All manifestations, all forms, are like unto bubbles, appearing and disappearing into the boundless shining sea of Life which always is. Separateness, ignorance, time and space, merely the illusions of the Life caught up in the bubbles.

Does it not seem that with only a little additional effort we could reach back into and again identify ourselves with that stream of Life welling forth through all forms? Presently we will overcome the colossal illusion under which we labor, and learn to withdraw and know ourselves as the shoreless, infinite, blinding sea of Life, though still retaining the capacity to identify ourselves with all the bubbles, ripples, and dancing foam. Then and only then, is our search for God ended, because we have found that all our quest was like unto the hide and seek of children at play, and that what we eternally longed for during our temporary imprisonment in the whirling bubbles was ever there within us, but as all our attention was directed toward the form, motion, and activity of the tossing spray, we forgot that the inner Life, the one reality whose ceaseless yearning ever forced us onward, was its voice calling us.

The Sound of the Sea

By LONGFELLOW

The sea awoke at midnight from its sleep,
And round the pebbly beaches far and wide
I heard the first wave of the rising tide
Rush onward with uninterrupted sweep;
A voice out of the silence of the deep,
A sound mysteriously multiplied
As of a cataract from the mountain's side,
Or roar of winds upon a wooded steep.

So comes to us at times, from the unknown
And inaccessible solitudes of being,
The rushing of the sea-tides of the soul;
And inspirations, that we deem our own,
Are some divine foreshadowing and foreseeing
Of things beyond our reason or control.

Extrovert and Introvert

By Marie Russak Hotchener



MAKING an inventory of the personality is a work of great interest and importance, yet few proceed to do so according to any definite, practical method, or one that is founded on scientific formulae. In fact very few persons know that there exist such formulae for anything as elusive and mysterious as the personality; they know that science has accomplished marvels for the physical body, and there their interest usually ceases.

The tangible, concrete, visible physical body is less than one-third of the personality, and the remainder of that third, the etheric part of the physical body, reveals to the inner sight an independent, dominating, intangible being—an actual creature that contains all the subconscious elements of one's physical make-up. The other two-thirds of the personality, the emotional and the mental parts, are equally intangible, and each is dominated by an independent being.

Krishnaji frequently refers to these beings. He says: "If you are a thoughtful person, you will recognize that in everyone there are three different beings—the mind, the emotions, and the body. And if you observe you will find that each of these beings has a separate existence of its own and tries to create and to act independently of the others, thus causing disharmony. Absolute happiness comes from the establishment of harmony among these three."

In one or two previous articles we have considered a few points in this process of readjustment and re-education of the personality, and our readers have asked for more details about it; one or two have stated that some of the recommendations, especially those that are said to disclose the first temperamental differences, those that are easy to observe for students not versed in the more complex methods, so far as they were able to judge the differences, seemed to be more theoretical than actual. They desired to have more details, and asked if there were any scientific or more exact information on the subject of classifying human temperaments.

We are glad to comply with the request for more details, but in the space allotted we cannot give an inclusive list of the experiments and discoveries of modern scientists and empirical psychologists; there are over one hundred reports available.

Perhaps the most practical of recent efforts along this line is that of Dr. Donald A. Laird of Colgate University, Dubuque, Iowa. An account of it is contained in "Exploring Your Mind," by Albert Edward Wiggam.

Dr. Laird devised a set of questions for scholastic purposes. They

serve as an aid to analyzing and classifying temperamental differences, and have been so successful that they are now in use in American educational institutions from Maine to California. The learned Doctor worked for many years on the subject of vocational and industrial psychology, has written several books on psychology, and is the editor of the magazine, "Industrial Psychology."

During the long ages of human evolutionary progress (a progress which required an ever-increasing complexity of opportunity for self-expression), temperamental differences could be divided into several classes; but at the present time, when human expression is being synthesized in stages of involution, there are, generally speaking, only three principal classes of temperaments.

In the research work that he has been instituting, Dr. Laird has succeeded in segregating, analyzing, and defining these three classes. He, as well as other scientists, defines them extrovert, introvert, and ambivert and the following explanations and examples disclose his ideas and method of procedure in schools and universities:

"While our complete introversion-extroversion examination covers forty-eight questions, I believe I can give you a good idea of how to score yourself on them and what the questions really signify, by discussing some twenty sample questions in detail. For instance, if you answer eleven of these questions with a yes, it shows you tend rather strongly toward introversion; and the chances are three to one that you would not make a good salesman or a good foreman. Of course, you might pull through; many introverts do pull through as salesmen or as executives, but they are never really happy at their jobs. These are not the jobs that give introverts one hundred per cent self-realization.

"If, on the other hand, you answer thirteen of these questions with a no, you are undoubtedly a decided extrovert, and the chances are three to one that you will not make a real success as a college student. I mean by that, that among those who do fail as college students, three times as many are extroverts as introverts. Being a college student simply isn't their sort of job.

"We had a student who had plenty of intelligence, but who had the greatest difficulty with his college work. Finally, he dropped out and by hook and crook worked his way around the world. He came back to college but again did very poor work.

"I advised him to try sales work or to get a job handling men. He answered a want-ad and was soon selling washing machines from house to house in Utica. He instantly proved to be a success and made one hundred fifty dollars the first week. He jumped to New York with this stake, and secured a job soliciting advertising.

"Within six months after he left school he went back to his native town of fifteen thousand people in central New York as manager of the daily newspaper which was on the verge of bankruptcy. That was only a year ago. His newspaper is now on a substantial basis;

he is a director of the Chamber of Commerce, a Rotarian, and the principal fellow in his town to get things done.

"Now, what a pity it would have been to force that extrovert boy through college!

"Let us discuss in some detail these twenty questions that I spoke of as good samples of our tests. You might gather the idea at first that we are unfavorable to the introverts. That is not true. The introverts are brilliant and some are stupid. The same is true of extroverts. The tragedy is an introvert in an extrovert job or vice versa.

"Our typical introvert is Woodrow Wilson: our typical extrovert is Theodore Roosevelt.

"1. Do you shift jobs during the day?

"The extrovert tends to plow right through the jobs of the day. The introvert is inclined to tinker with his car a few minutes, then look at the furnace, then putter around his back yard, and then get back to his car. In practical jobs they are the great procrastinators. The extrovert sticks at the car until he gets it running.

"2. Are you inclined to forget the feelings of others?

"Not long ago I was at a scientific meeting when a certain distinguished scientist was suggested to head an important committee. All present threw up their hands in horror and said, 'If you put that man on the committee, it will be just one continual argument.'

"Now I know that man to be an extreme introvert. The introvert is much more likely to tell you the blunt truth. He doesn't understand the feelings of others. He should understand them, for while he is outspoken himself, yet his own feelings are more sensitive than those of the extrovert. It is a sort of incongruity. The extrovert may think something offensive, but he keeps it to himself. The introvert works well alone, but is not a good diplomat.

"3. Do you keep yourself in the background at social affairs?

"The introvert actually wants to be a 'wallflower.' Even if he can dance, he prefers to sit it out. He will not reach out for friends, and expects the other fellow to make all the advances.

"4. In social conversation, are you usually a mere listener?

"Your introvert likes to think, especially to day-dream, but he does not care to put his thinking into works. He may think better and wiser things than the extrovert, but just does not say them. All youngsters, for instance, are more extrovert than old people. They have not yet become reflective and self-centered.

"5. Do you ever try not to lend things?

"Here is something very interesting about that. Although women in general are more introvert than men, they are usually more free in making loans. Moral: When you want to borrow, borrow from your sister. This shows up in the way girl friends wear one another's clothes. Men do not as a rule wear one another's clothes.

"Your hard-headed cashier at the bank is usually an introvert. The

man at the pay window, who has to be affable to every customer, is usually an extrovert. Yet while introverts are 'tighter' about loaning money, they pay more promptly than extroverts. Moral again: Borrow from an extrovert, lend to an introvert.

"6. When praised, do you work much better?

"The introvert craves praise, and often actually fishes for compliments. It is mostly a waste of time to pass out compliments to extroverts.

"7. In your daily actions, such as walking, talking, dressing, eating, are you usually deliberate and slow?

"The fellow who walks down the street, his heels thumping hard every time they hit the pavement, his coat tails flapping as he turns the corner, is probably an extrovert. It is an introvert characteristic to be reserved in action. When the extrovert gets under pressure, he hurries; the introvert often gets rattled and blows up.

"We had thought that the extrovert, being more rapid, would meet with more accidents. But our investigations indicate no difference. It may be that the introvert, plugging along at twenty miles an hour in his car, meets with accidents because he is day-dreaming; the extrovert gets his because he is going forty miles an hour.

"8. Do you usually work out things without asking help?

"When the introvert goes to repair his automobile, he likes to think it out himself. He would rather blunder along than ask his neighbor, who maybe could fix his car in a minute. He sometimes carries self-reliance too far.

"We found that the men in factories who make the delicate, fine tools are almost to a man introverts. They are thinkers and designers. They resent interference. It is common knowledge among factory executives that tool-makers are a hard bunch to handle. They call it temperament, but that is just their name for introversion.

"9. In personal appearance, do you try to follow fashions closely?

"For instance, have you noticed that there are almost no men's fashion magazines? There are a number of women's magazines in this field. This is probably related to the fact that we have found women as a rule more introvert than men, and introverts follow fashions more than extroverts do. Of course problems of sex are also involved here.

"10. Do you keep your personal property in good repair, and give it close attention?

"When I see an automobile going down the street, all 'spick and span,' I say to myself, 'That man probably tends toward introversion. . . . However, if he were a lawyer, he would probably be the kind I should like to have prepare a brief; or if an architect, the kind I should like to have plan and design the details of my house, but not the man to build it.' In contrast, when I see a car rattling about two miles ahead of the junk heap, with the driver wearing a face like a million

dollars, I say, 'There is probably a good salesman or a good foreman—an extrovert.'

"11. Has the opposite sex proved uninteresting to you?

"Bachelors and women who do not marry are more likely to be of the introvert type. The introvert has a much harder time in throwing off his love disappointments than the extrovert. Your introvert falls in love more deeply. He builds his whole home and future around one girl. If he loses her, it throws all of his thinking out of gear. The introvert woman is the same way.

"12. When physical courage has been needed, have you been frightened?

"The introvert makes a poor policeman or fireman. In a tight place he loses his head. There is too much action for him. The extreme extrovert is also just as bad, because of his foolhardiness. Moreover the automobilists who use the whole road, regardless of other people, are mostly extroverts. It is not malice but just recklessness of their emotional lives.

"13. Do you dislike to speak in public?

"Nearly every organization has a few men who are always jumping up and making speeches and offering motions and resolutions. These fellows are extroverts. They like to hear their own voices. The introvert may think more wisely and cautiously, and in the end determine the safest action, but it is hard for him to speak in public.

"14. Do you prefer to work alone or with others?

"This is a relative of question eight. The introvert finds himself good company, while the extrovert craves companionship.

"You should understand that a good deal of both introversion and extroversion is probably acquired—due to his habits, education, and circumstances. How much is due to heredity and how much to environment is pretty difficult to say. I know a famous woman who was extremely introvert. She found it was getting her nowhere and making her life unhappy. So she took herself in hand, and forced herself to become interested in other people. She is now a pretty good extrovert also and personally much happier. Any person can do wonders in educating his emotions and personal attitude.

"15. Do you like delicate, painstaking work, rather than coarse, rough work?

"The man who polishes diamonds, or the surgeon who likes to perform delicate operations on the ear, eye, or brain tends toward the introvert type. In contrast, the man who builds his own garage in a half-day out of rough lumber shows the extrovert type. The extrovert is the promoter, the man who is interested in bold strokes. However, he is a poor man to figure out the details of a financial promotion, such as retirement, interest, amortization, maturity.

"The typical extrovert is the ideal salesman; the introvert is a splendid man to write the advertising copy—he likes to play with ideas. Some great executives are ambiverts; they are strong both in think-

ing and planning and working out minute details, and yet are decisive in action.

"16. Do you enjoy arguing?

"When two extroverts meet, they sell real estate or something else. When two introverts meet, they start an argument. The introvert argues for the sake of arguing. He just naturally takes the opposite side.

"Your extrovert doesn't waste much time arguing; he is always going to do big things, and very often does. He is the man who builds a house on five hundred dollars cash. The simon-pure introvert, however, doesn't begin to build until he has all the money, or more, in the bank.

"17. Are you cautious in making new friends?

"We have boys here who go through the whole four years of college and hardly know a soul. We have others who know everybody by their first names the first month they land here.

"In some old eastern towns, nearly all the extroverts have moved to the cities. The remaining inhabitants are uncommunicative. It is nearly impossible for a stranger to get acquainted in those places. I have often wondered what would happen if an introvert moved into an introvert town. He would probably remain lonesome the rest of his life.

"18. Are you inclined to choose associates who are below you in physical size?

"Nearly every one wants to be a leader, and as a rule a leader is a big person physically, although not always. I have noticed that persons of extremely small stature try to show their leadership by choosing friends of much greater size than themselves. Also, persons of very small stature are likely to be introverts. This may be due to their being self-conscious of this one thing. They try to offset it by wearing high hats or clothes that make them look tall. We have also found that a noticeably small person tends to buy a big car. It gives him a sense of size, importance, and leadership.

"As an instance of this, we had a student, a decided extrovert, who went out to a Wyoming town to sell automobiles. They called him the 'Dude from the East,' but he outsold every competitor. One day one of his competitors had a car almost sold to a man who was scarcely five feet tall. Our 'Dude from the East' got the biggest car he had, parked it by the side of the small car of his competitor. He then asked the short man to stand in front of the two. He instantly chose the big car.

"Now, this is all exactly in line with our work. This big car gave that man self-satisfaction. And in one way or another we are all just like him. If we are not short on stature, we are short on something else, and we want the feeling of dignity, power, and greatness. The introvert takes his way of getting these things, and the extrovert takes his way. But if you carry either side to the extreme, you

will find it a severe handicap to your self-realization. Nearly all of us lean either toward the introversion end or the extroversion end of the scale, though few, perhaps, balance dangerously one way or the other. Whether these tendencies are inborn or acquired makes no essential difference. The point is they represent, for the time being at least, inner necessities and emotional needs which seek an outlet in work that gives to each individual full and complete satisfaction.

"We are now endeavoring to find out whether introverts choose introverts for their friends and extroverts choose extroverts; also, whether an introvert married to an introvert, or an extrovert married to an extrovert tend to make the happier married couple. So far, our investigation indicated that like tends to choose its like in these respects, and that this brings the happiest results in friendships and in married life.

"19. Do you re-write many of your letters before mailing them?

"We have found this a very good test of introversion-extroversion. For instance, not long ago I had a letter from a prominent New York editor who is a decided introvert in his thinking, although in his actions he tends somewhat toward extroversion. His letter was so full of interlineations, additions, and corrections that it was evident his mind was still working on the letter after his secretary had finished it. Indeed, the letter was mostly rewritten. Introverts are always adding postscripts and afterthoughts to their letters.

"20. Do you talk to yourself from time to time?

"The absent-minded professor who walks about the campus, talking to himself and gesturing, is an example of the decided introvert. The introvert tends to live in an imaginary world. If it is carried to extreme, it develops into the form of insanity known as 'dementia praecox.' Extreme extroversion, however, is just as bad. It leads to the mental disorder known as 'manic-depression insanity.' That is the kind of insanity where the afflicted person is hilarious and excited one day or one hour, and depressed and melancholy the next.

"These twenty questions may seem very trivial. Each one taken by itself may not have great reliability; but when you score the whole twenty honestly with yourself, and especially if you extend them on to the entire forty-eight questions, which Mrs. Laird and my students and I have spent five years in selecting and testing out on all sorts of people, you will find that they give a pretty reliable index of these large traits of your emotional make-up. They have no relationship that we can find to intelligence, that is, the introvert is just as likely to be a stupid or a genius as the extrovert. But it does make an enormous difference in your success or failure at your work, and the self-realization you get out of it. . . .

"Intelligence is only a small part of our lives. The satisfaction of our emotions, our hopes, passions, inspirations, and desires is the greatest thing in the world. As Robert Louis Stevenson said, 'To miss the joy is to miss all.' And our hope is that our Colgate Men-

tal Hygiene Tests have made a little step toward the time which Kipling prophesied, 'When every one shall work for the joy of working.' That time can come only when psychology and industry shall be able to fit each to his work and the work to the man. That is what I mean by the term of self-realization. It means doing your best work and making the most of your self at the same time."

Dr. Laird also mentions a third type, which is called ambivert. A person is in this class when he possesses qualities of the other two well developed. In that case experience has brought the powers of an equalized intelligence to transcend the limitations of the extrovert and the introvert to a greater or less degree, depending on the individual.

Herbert Hoover is quite an advanced type of ambivert. He is a fine student, author, and engineer, but is at the same time a powerful organizer, politician, and executive.

The perfected type of ambivert is a most desirable person. Its qualities may be gained much more rapidly when the faults of the lesser degrees of extroversion and introversion are recognized, studied, and transcended deliberately. Daily experiences are rich in opportunities for studying the action, emotions, and thoughts of the personality, the visible qualities of those three troublesome beings hidden within oneself, of which Krishnaji speaks, and which continue to be masters until they are mastered—re-educated and made useful servants.

Any person of average intelligence who asks himself these questions of Dr. Laird's and honestly answers them, will first learn the category to which he belongs, and then will naturally determine on the next step in his progress in greater self-development toward the more perfect type, the ambivert.

If such a person has the advantage of coming into touch with the Message of Krishnaji, the World-Teacher, he will inevitably be led to ask himself some further questions, questions even more direct and incisive, and having a vital bearing upon his faults, his life, his character, his happiness, his goal.

Some individuals who have already contacted that Message have become troubled, disturbed, and unable to respond to it as they may at first have desired to do. The reasons they give show conclusively that they possess either the fear-full faults of the usually over-sensitive introverts which make them under-estimate and shrink from the value of the Message, or that they possess the over-positive, egotistical faults of extroverts which make them overlook its value and reject it without detailed consideration.

According to the opinions of many psychologists, among the principal faults of the young extrovert are thoughtless actions, loud voice, uncontrolled speech, infidelity, carelessness, promiscuity, exaggeration, disinclination for detailed study, and egotism.

Among the faults of the introvert are self-centeredness, false fears,

timidity, procrastination, vacillation, selfishness, lack of determination, danger of depression, pessimism.

After careful consideration of these obstacles to one's expression of true culture, it will not be difficult to take an inventory of the personality, and to ask oneself more searching and vital questions than any that Dr. Laird has propounded: "Are the extreme faults of either of these types hindering me from understanding the World-Teacher's Message? How many of them are creating obstacles within me that cause me to be self-deceived?"

This work of self-searching and self-analysis is the beginning of any volitional readjustment of ourselves in relation to behavioristic phenomena.

How many will undertake this readjustment and then proceed to develop the "individual uniqueness" of the ambivert? This is the most vital question of all.

The Innermost

By JOHN CALWELL-JOHNSON

Where two or three are together in My
Name
There I AM, even Justice, Mercy, Peace.
I bind the broken-hearted, I relieve
The prisoner, the captor of his shame
I bid look up. With Me is neither blame
Nor hate nor scorning. Let what hath been
cease
If it be evil. For the rest, My Peace
Upon thee. 'Twas for very Peace I came.

And so I greet thee, I, Immanuel,
I, the Desire of Ages, do thee greet,
Thou child of man, My child unto the end;
Peace to thee, ransomed from the gates of
Hell,
Peace to thee, brought in rapture to My
feet:
Peace to thee, Victor! Servant! Brother!
Friend!

The Archetype

By Claude Bragdon



THE dictionary definition of an archetype is an "original model." This is certainly concise, and correct so far as it goes, but could we form a true conception of an archetype in accordance with the word's deeper signification we should have gone far toward resolving that mystery which envelopes all *manifestation*—the mystery of phenomenality.

An archetype in the Platonic sense is an essence, and in dwelling upon the word "essence," think, if you please, of the meaning of *essential*, for the archetype of anything is that which is essential to it, that which makes it what it is—without which, indeed, it could have no existence. It is the form of all forms: itself invariable, it is the cause and source of every variation; these inhere within it in the same sense in which the circle, ellipse, parabola, and hyperbola inhere within the cone—they are every one "conic sections," and the cone may thus be considered the archetype of them all. But leaving out mathematics, even the most elementary—so clarifying a thing to some minds and so confusing to others—consider the matter rather in this way: If we take any solid object (other than a sphere) and hold it so that it casts a shadow of itself on an illuminated surface, as it is turned about in the hand, the shadow assumes a different shape with each new position. The object is unalterably *one*, but its projections upon a plane are many and various, and sometimes resemble one another not at all.

Each shape the shadow assumes reveals some one aspect of the generating figure, but not all of them taken together can ever show forth the *true* form, for the reason that it is solid and they are plane—the derived forms are lower-dimensional with relation to the parent form, their archetype; the shadow-images are but the

patterns made by some other, more perfect, all-inclusive form, more real in the sense that it is less subject to mutation and change, less unrelated to time, that is.

Plato's famous parable in his *Republic* about the shadow watcher presents his idea of archetypes in much the same fashion as the above, but more elaborately and dramatically. He asks the reader to imagine captives, chained in a cave in such fashion that they cannot turn their heads to see a fire which burns behind them, and who behold, on the illuminated wall of the cave facing them (the only thing their fetters permit them to see), the shadows of persons passing at their back, between themselves and the fire, who are talking to one another, and bearing variously-shaped objects in their hands and on their heads. Seeing only these shadows and hearing voices which appear to emanate from them, these shadow watchers cannot but believe that the shadows are real and living, whereas life and reality are centered in the shadow casters, those archetypes by reason of which alone the shadow world exists at all. What Plato was trying to make clear, of course, is that everything which seems to us so real—phenomenality and materiality—are only the shadows cast upon the physical plane by their higher-dimensional prototypes, the archetypal forms and beings of a four-dimensional world.

Of the true nature of such beings, and the true form of their forms, we can of course have no adequate conception, any more than one could gain a true idea of the human body solely from the imprints a bather might leave in the sand. To visualize a single form which is the aggregate of a great number of solid figures is manifestly impossible. It can be realized at all only by the aid of analogy—such analogies as the cone and conic sections, the solid and the shadows which it

casts—its various plane projections. To escape this difficulty, instead of trying to conceive of the archetype as a form, let us think of it as a mathematical formula or process (like finding the root of a number, for example) which, though always identical in operation, produces different results by reason of the varying values given the terms or factors—or, better still, as a unified concatenation of forces through the operation of which an infinity of forms are produced, similar in structure, but infinitely various in detail. To take a concrete example, it is said that every snowflake is unlike every other, though all have the familiar tetrahedral subdivisions and other constant characteristics. This can only mean that in the crystallization of water-vapor there is a force which always operates in a particular manner, along known mathematical lines, and although all snowflakes differ, each is a *dramatization* in terms of form, of this force, and its general, though not its particular form is therefore predicable. This general form, or mathematical formula for the construction of a snowflake, may be thought of as its archetype. This is only an approximation to the idea, but it is one with which the mind can deal, and within the scope of the imagination to grasp.

It may sound strange, and even silly, to assert that in the four-dimensional world there are archetypes of such prosaic objects as a chair, a table, or a bed, but such was plainly Plato's idea, and it is not absurd when thought of in terms of the above. A chair has, first of all, a definite function, and for every function there exists its appropriate form; a chair has a direct and vital relation to the human figure, its general size and shape being predetermined by the size and shape of the torso and the limbs, and the necessity for resisting the pressures these exert when the body is in a sitting position. The archetypal chair now begins to create itself in the imagination; we know, in a general way, what it must be like, and although in its concreteness it may pass through a thousand variations by reason of differences of style and material, the archetypal pattern will shine through them all—the chair taken from Tut Ank

Amen's tomb being in no essential respect different from that in which I sit.

It is from the timeless archetypal world—the world of causes—that all new ideas and new images must come, and all new faculties to apprehend them, for perception itself evolves, "perception has a destiny." From that world there is at the present time a tremendous pressure upon the plastic paste of the Delphic brother-sisterhood, because in them is developing the fourth form of consciousness, the intuitional, as distinguished from the third form, or rationalistic. The intuitives and the rationalists constitute what Ouspensky calls "the two races of men," and all ethnic, religious, class, and cultural differences sink into unimportance when compared with the profound *evolutionary* difference involved in this classification. This minority, with its incipient fourth form of consciousness, react to everything differently from their elders, because, without themselves realizing it, they are penetrating into the archetypal world. They are less interested in the world-aspect—facts and phenomena—than in the world-order; it is the archetype they're after.

This is amusingly indicated in their aesthetic preferences and reactions. In music it takes the form of a preoccupation with tone, timbre and rhythm, and with harmony rather than with melody, because these elements are more potent in arousing those universal, primal, organic emotions than the mere tickling of the ear with sugary tunes. In painting and sculpture they prefer indication and suggestion to a literal and realistic rendering, because more emancipating to the imagination and stimulating to the intuition. They have dethroned the kings crowned by their elders, and set up in their places such men as Cezanne, Brancusi, and Gordon Craig, for example. Now, quite aside from his extraordinary qualities as a painter, Cezanne was clearly preoccupied—subjectively, at least—with the idea of archetypes, the significant and "eternal" aspect of things, in contradistinction to their accidental and ephemeral aspects. Of Brancusi this is even more true, for what are his "fish" and "bird in space" but attempts to suggest the archetypal bird and fish, reducing them to their

essentials as air-cleaving and water-cleaving forms? Although he achieved his results by a kind of instinct, doubtless—feeling out, rather than thinking out, the ultimate form—substantially the same result might have been arrived at had he proceeded in the manner prescribed by Mr. Best-Maugard in his *A Method for Creative Design*.

We can form our own idea of a certain archetype by studying the types which are derived from it. Suppose we wanted to form the conception of the archetypal "flower." We would analyze carefully from nature an infinite number of different kinds of flowers, and search in botany, as well as in other possible ways, for all the known and unknown laws that affect the being, purpose, function, and structure of a flower, and discover what are its essentials. The abstract idea will be a conception of the "archetype."

And an abstract idea it would remain, which is the reason why Brancusi's efforts, and those of Gordon Craig in a different field, are not more completely convincing, fine as they are in intention, fruitful in inspiration, and effective for the destruction of worn-out conventions. Craig, in his latest book, *Scene*, tells how he actually followed the above-described method, for he made hundreds of little models of man's habitations throughout the ages, in the endeavor to discover, by a process of elimination, what elements were common to them all, with the idea of combining these essentials into a single scene which should be the archetype of them all, and where, accordingly, with the aid of light, color, and mobility, a great variety of dramatic representations could take place.

The interest excited by the late Jay Hambidge's *Dynamic Symmetry*, and Best-Maugard's *A Method for Creative Design*, constitutes another evidence of the growing importance of the idea of the archetype; for Hambidge's "root rectangles," and Best-Maugard's "seven forms" are based on this idea, and derived from the same archetype, the logarithmic spiral, which is, perhaps, the form of our universe itself. The most recent tendency in architecture is toward elementary forms and simple outlines, the elimination of extraneous features and unnecessary ornament. Instead of the elaborate facades of

a few years back, frittered up with string courses and engaged orders and crowned by cornices, one sees great block-like structures, an assemblage of parallelipedons, depending more for their effect upon the inter-relation of their masses and their fenestration than upon applied ornament. This also indicates a going toward the archetypal, which is the abstract, undifferentiated.

The success or failure of all such efforts in these various fields need not be discussed here, their direction is alone important, for they indicate that the animating spirit of modern art is increasingly abstract, subjective, concerned with the elimination of established barriers, the breaking down of existing conventions. Painters, practitioners of an art which, being of space, is naturally static, would make it dynamic—would paint *movement*, by means of such devices as the indication of an object in successively assumed positions, as Duchamps did, in his famous "Nude Descending a Staircase." Musicians, on the other hand, whose art is of *time*, and therefore dynamic, now endeavor to poach on the preserves of the painter, sculptor and architect, using new and surprising concatenations of sounds for chisel and brush.

Another indication of this interpenetration of the arts is seen in the growing importance of the so-called "New Art of the Theater;" which is, in effect, a correlation and unification of many diverse aesthetic factors—speech, music, movement, light—for the achievement of the utmost power and poignancy of effect. The seven-hued rainbow of Beauty, in which each art is a color, is by these means reabsorbed into the white light of Truth: and seven-hued circumstance is made to yield a sense of that eternalness to which time is related as the falling sands are related to the hour-glass.

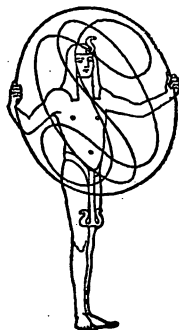
In the field of science, the theory of relativity and the new psychology have made us acutely aware of the fact that we know merely the form of our knowledge of the world which surrounds us, and not the world-in-itself. The higher space hypothesis, with the new ideas of time and motion which it has introduced, indicates to us that the movement, growth, becoming, which we observe going on all about

us is perhaps as illusory as the movement of houses, trees, and fields seen from a rapidly moving railway car; that consciousness alone moves, and that time and phenomena are created in and by consciousness by reason of its intersection with a space to which it is a stranger—a space to which we can only give the name of the fourth dimension, the world of the wondrous, or the archetypal world. Conceptions of this order pave the way to an idealism in no way contradictory to the latest trend of science, which is toward the transcendental, the mystical—a mysticism founded not on faith, but on knowledge.

The contradiction involved in the idea of a universe which is at the same time a multiverse, infinite and finite, is resolved by this concept of the higher-dimensional archetype and its lower-dimensional images. What is God? Man's archetype. What are men? God's images—manifold, disturbed, distorted, sheared, shattered, forming and re-forming like the reflections made by sun or moon or agitated water. Limited as we are to this plane of manifestation, in which everything we see or sense, including our own selves, are such reflections, we may know our Great

Archetype only to the degree, and in the sense that the image might know the object, for they are separated by the chasm of an entire dimension. And yet between the two there is a point-to-point correspondence, perfect in every detail—provided that the "waters" are clear and still. The first task which confronts the aspirant to God-consciousness is therefore *to become* clear and still. What is the next? Here again our analogy helps us. From every point in the image, there are rays which extend without a break to the object; which are, indeed, part of the object. But these extend in a direction at right angles to every direction in the plane of manifestation. To reach and become one with the object, it is necessary *to transcend the plane of manifestation*, therefore. We are bound to this plane by the senses and the mind: it is their world, and they are the products of it, but by developing the fourth form of consciousness, the intuitional, each may discover his particular "ray," to ascend by it to the archetypal world, and attain to that "unity of being" which is man's ultimate and revolutionary goal.

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An Hour with Judge Lindsey

By Beatrice Wood



GROUP of Los Angeles young people who are interested in the problems of life, have been mapping out a plan whereby, without formal organization, well-known men and women might be asked to talk to and with them. In this manner this group of potential leaders of the future could exchange ideas with present leaders, and an informal contact could be established between people who have achieved and those who want to achieve. The programs were so planned that discussion would spring from questions asked by the group, and thus it would not only receive the ideas of the speaker, but also would contact his point of view on the problems in which they were interested.

No subject is of greater interest to the world today than that of marriage, and no man has attracted such world-wide attention by his ideas on the subject as Judge Ben B. Lindsey. He is recognized as an authority on marriage problems and, more than any other person, stands as a champion of youth. It was therefore inevitable that we should choose him as the first to be questioned by the group.

When we decided to approach him, we did not have the least idea in what part of the United States he was visiting, but after a few days had passed it was rumored that he was returning to Los Angeles; various friends were questioned, but to no avail. To find him became a burning question in itself. Some one finally suggested it might be worth while to telephone various hotels and find out if they had his name on the register. It was—at the first one where inquiries were made, and no autocratic secretary answered the phone, but the Judge himself.

When told that four young people, delegates from a larger group, wished to speak to him, he suggested that they come down to his hotel that very afternoon at

two o'clock. So three young men, Byron Casselberry, Stanley Rogers, Clayton Bailey, and myself arranged to meet and interview him.

Upon announcing ourselves the Judge sent word that we were to come upstairs to his room. In answer to our knock he opened the door himself, shook hands with each one of us, paying close attention as we told him our names, asked us to be seated, and by his casual and sympathetic manner made us feel at home at once.

It is hard to describe him: He is a person that one feels rather than sees; the distinguishing qualities about him are a singularly quiet bearing and a vital simplicity. One feels that he has reached the stage where all human problems are accepted and understood; that one can tell him anything because he is beyond conventional judgments. He seems to have the faculty for getting directly to the heart of a situation. Not unlike a scientist, his kind, shrewd eyes from behind glasses look at us thoughtfully and without illusion.

During our interview the Judge, without the slightest self-consciousness, reclined on his bed as he spoke to us. He looked us over carefully as if to sense what kind of people we were, and then asked if we were still in school. We replied that, with one exception, we were not, and without further ado plunged into the reason for our visit.

Clayton Bailey, possessing a handsome, sensitively chiseled face, and the free carriage that springs from a life in the open, said: "These groups are made up of young people and are for their benefit. We want to make them feel we are one with them, and are not some older group trying to coerce them into an organization. We want to help them individually to find solutions for their problems, and to give them an opportunity to question people who know more about life than they do.

We shall keep the tone of these meetings informal."

Judge Lindsey replied that it might not be such a bad idea, and recalled a somewhat similar group in Denver, which was called the "Thinkers' Club." It was composed mostly of university students, but somehow or other it finally disintegrated. He inquired with a good deal of interest as to the kind of young people contacted. We told him that they consisted of those interested in the vital issues of the day, and that we were preparing a list of young progressives, most of whom are in college. He listened carefully for awhile and said he would be willing to talk to such a group, adding with a smile, "and be subject to cross-examination."

He said that unfortunately he was leaving Los Angeles immediately, so the plan would have to be postponed until he returned, so far as his part was concerned. "The papers will probably inform you of my next visit. Somehow I get into the papers in spite of myself. I expect to be back before long."

Then, returning to the subject of our interview, he told us of three Australian boys who had come to the United States on a debating team, and who had remarked that except for the university students, they had not found a single group of young people which was interested in discussing anything. And that the fraternities where they had been entertained offered them only booze parties and "spiffy" girls; it was jazz parties and high balls, or beach parties and "necking." This surprised them for in Australia it was not uncommon for the young people to discuss social and economic problems, and get a "kick" out of it.

At this point Stanley Rogers protested that there were many studious groups in the United States, but as yet they were not organized, and that it would be difficult for foreign visitors to reach them. He mentioned that there were such groups among some of his own friends.

"How wonderful it would be if you could extend that sort of thing," approved the Judge.

"I know there is a desire for knowledge and for live discussion among our young people," asserted Clayton Bailey with earnestness.

"Our young people here are just as intelligent and serious as those in Australia. I ought to know. I lived there three years," added Byron Casselberry. "Perhaps it is prohibition that has made a seeming difference."

The Judge listened attentively to each one. "These boys told me that in Australia they had no such thing as the freedom we have here. For instance, only the wealthy have automobiles there, so that long rides are almost unknown among the young people, and it is practically impossible for them to leave everything, step into a car, and speed out into the country. They also told me that they have not the same comradeship between the sexes that we have here; a wider gulf exists between boys and girls. Usually their meetings were just for boys. The one thing they did not understand about our country was the free association of young people, regardless of sex."

"Do you not agree that this companionship is a very good thing?" asked Stanley, who though young and obviously inexperienced, spoke with authority, and without admitting the possibility of a negative answer. "Most people get married, but the better they know each other beforehand, the more likelihood there is that the marriage will be successful."

The Judge looked at him kindly:

"Yes, a wholesome intimacy comes in a measure from our co-education. Of course there are drawbacks and individual tragedies, but on the whole the American system is more in accord with nature and the progress of the world than the formal English system."

There was a pause, then the Judge continued:

"These Australians had a wonderful insight into our politics, and they clearly saw its shams. They could not understand our prohibition laws. The English, when they make laws, respect them, or if they do not like them, they repeal them. Our social life, with the rich continually breaking the law by serving drinks was, however, too much for them to understand."

I think it was Byron Casselberry, a tall young man with an unusual sense of power and dignity, who asked if the Judge were not in favor of prohibition? I was

observing the play of expression on the Judge's face with such complete attention that I forgot to listen to his words, but I received the impression that he was not in favor of legislating people into goodness.

And just then Clayton Bailey interrupted with, "But we are a young nation and are building up a moral strength as well as a mental strength."

"But do it without compulsory laws. We cannot bring about a moral strength by such means," the Judge answered.

"All these moral lapses will be our strength later," said Clayton. "We will have greater strength on account of our experiences of having made mistakes: only by experience can we learn."

"Americans are a very lawless people," said the Judge, in his slow manner of speech. "We do not respect law as do the English people and others." Then he told us of a basket of empty liquor bottles he had seen taken a few hours earlier from a room just across the hall in his hotel.

"Must be a regular bar in there," he said whimsically, then returned to the reasons that are responsible for our lawlessness: "American youth has a desire for fun as distinguished from high adventure; this is doubtless due to the fact that they have so many opportunities for fun—and due to the fact that they have so many opportunities for fun—and for clandestine engagements, thanks to the automobile. In the United States we have an age on wheels. We are running away from Australia where they have few automobiles."

Speaking of moral strength, he said that it was no wonder this moral reaction has set in with American youth. "Consider the rapid change this country has experienced with the advancement of science, particularly as regards locomotion."

We all agreed that the swift changes in civilization had a marked effect on the life of today.

"Don't misunderstand me," said the Judge, "I believe in our young people. The young people of America are the most wonderful in the world. The speed-age has advantages and disadvantages. There is a great deal of spiritual force stored up, but one of the worst things youth has to contend with is the example of the older generation."

"All the faults in the world are handed

down from generation to generation," added Clayton.

"Yes, our young people are relatively the most hopeful the world has ever seen," reflected the Judge, "because never before has youth had so many temptations. It is all a problem of temptation. The modern mechanism calls to pleasure; sex-appeal has its influence on boys and girls; it all works out in an increase of desire. We want radios because our friends have them; it is the same with autos and parties. It is the herd instinct—yes, it is very largely a question of temptation, of desires. The Christians have always prayed, 'Lead us not into temptation. . . .'"

Stanley, dryly, "The prayer does not seem to have been very effective."

We all laughed, and a more intimate feeling pervaded the circle. I turned to the boys, for all this time I had not taken my eyes from the Judge's face. Byron was standing against the wall. Clayton was sitting in a deep chair, his face more serious than usual, while Stanley was resting on the arm of the chair. He appeared to be as much at ease as though he had known the Judge all his life, and was enjoying himself hugely.

"There is no other country," said the Judge, "where there is so much temptation. Our business men are ruthless; they stoop to questionable practices, even when they are educated and should have higher ethical standards. In fact many of the biggest grafters are college men; they will corrupt anything in order to get what they want."

Clayton, intensely, "Our educational system develops the thinking function, but not so much the moral nature."

The Judge gave him a glance. "Education does not necessarily make for a higher type of morality when the temptation is too great. Most of our moral education we pick up as we go along."

He then mentioned Margaret Sanger who has had such a remarkable career as head of the Birth-Control Movement. He related a tragic story which had caused him to become interested in it:

A nurse had received a letter from the mother of nine children, who wrote that if she had to face maternity again she would commit suicide, because, in her ex-

treme ill health and poverty, she could not endure the ordeal. The nurse sent her a letter giving her the necessary information about contraception. Six months later a social worker noticed the woman's improvement. The mother explained it was because she was now free from fear of childbearing, and told her of the wonderful nurse who had sent her the helpful letter which had done so much for her health and happiness. The social worker secured possession of the letter, took it to the district attorney, and he prosecuted the nurse. She was sent to the penitentiary for from one to five years, and her child was taken from her and sent to an institution, because the court decreed that she was an immoral and degraded character. Later Judge Lindsey returned the child to her, but the Supreme Court of Colorado reversed his decision, and censured him to a considerable extent.

"Criticizing you is quite a favorite pastime, isn't it?" interrupted Stanley again.

"Oh, yes, but I am quite used to it."

"We need people with courage like yours," said Byron, moving toward the door. "We need people who have the strength to take such criticism."

The rest of us rose and followed Byron, for we did not want to take up too much of the Judge's time. The Judge went with us to the door and we stood together, reluctant to go. One of us asked about his failure of re-election to the Bench in Denver, and he explained that the reason he did not run again for office there was on account of the Catholic Clergy and the Ku Klux Klan. He said that much as these two organizations hated each other, they had united against him, and that it

would have cost him ten thousand dollars to run on an independent ticket. He did not feel that he could afford it, although he was sure he could win. Unfortunately the Judge who had replaced him was conducting his court so that the lawyers had full sway and this was making him very popular with the Bar Association.

"I did not allow a lawyer to handle one case in fifty; there was not one case in fifty that I could not settle satisfactorily without one. Lawyers are only necessary when people are not satisfied." He told us about the Houses of Human Welfare which he hopes to establish in large cities; these institutions will replace the present divorce courts.

Their purpose is to arbitrate all divorce cases before magistrates and without lawyers, and to decide each on its individual merits. Such a scheme if carried out everywhere would eliminate two-thirds of the judicial work of the country, and prevent at least one-third of the divorces. To illustrate how cumbersome the American judicial system is, he stated that he had recently been told that Los Angeles county had more judges than England has.

He shook hands with each one of us, and thanked us for coming.

Byron again referred to his courage.

"Some of my friends say I am merely a fool." One of these friends asked him if he thought we should ever have companionate marriage in this country. "It is here now," he said, "only people do not know it."

The door closed; the courageous, wise man with the kind face was on the other side of it.



The Cry for Freedom

By Ethelwyn Mills



IS THERE an answer to humanity's cry for freedom? The cry is universal. If we think, if we grow, if we concern ourselves with the world we live in, if we are not stagnant, it seems as though each one of us might go around decorated with a sign, "Freedom Wanted!" From the time when the infant kicks his feet against the confines of his cradle to the moment when the human frame—old, sick, and exhausted—gasps for breath and finally succumbs to the change we call death, there is scarcely a moment when man is free.

There are individual freedoms which we long for—from the personal bondages of sorrow, work, disease, loneliness, inharmony, misfortune. For the time being I shall not discuss these particular phases of the problem, but rather the burdens and bondages of groups, of society, and the agonizing cry for freedom from them. I am thinking of poverty, uncertainty of livelihood, unemployment, injustice, corruption, rotten politics, war, oppression, bitterness, an unjust economic system and all its million ills. Can we ever achieve freedom from these? How?

It is an age-long struggle. The golden age is not in the past. The bondage is synonymous with the experience called human life. Primitive man was not free, he was ignorant, confined, slothful, with meager governmental forms. Then as man progresses into the complex civilization of the present, there is an excess of activity and organization. The face of the world is changed; we travel, sail, fly in an incredibly short time to the uttermost parts of the earth, and the forces of the air do our bidding. But still man is not free.

Some are too stupid or too indifferent to reckon with the social agony. Some are so wrapped in self that they do not know there is bondage or struggle out-

side of the purely personal and individual rebellions against the irritations of everyday life. Others go deeper into human experience and realize the collective struggle, the race cry, the universal longing for freedom. They see the social bondages that hold men down, that deny them self-expression; they see an industrial system which promotes the amassing of huge fortunes on the one hand and wages insufficient for a bare living on the other; a system in which men work at hard and monotonous labor for long hours with scanty pay, and young children are forced into fields and mills to eke out a fraction of the family income; a system which throws men out of employment, denies them a chance to earn, starves them to death, plunges them into hazardous occupations where they are maimed, exhausted, and poisoned, without redress. In addition we foster governments which kill men like flies on the battlefields of war; governments which become increasingly imperialistic, and in time of peace, send military expeditions, as we recently did to Nicaragua, to protect—not the life and happiness of human beings—but the financial investments of the rich and their hope for huge profit. We accept supinely an imperfect administration of justice in which men who are guilty of no crime are arrested, sometimes without a suggestion of authority other than physical force on the part of the arresting officers. Under our system of government the common people are enjoined from exercising their constitutional rights of free speech, free press, and free assemblage. We find the courts of the land putting men to death under the cloak of the law, as in the Sacco-Vanzetti case, in which millions protested the innocence of the accused and begged that they be given a new hearing, believing that their only crime was that they were consumed by a desire for better and happier conditions among the masses.

So in this day, I repeat, man is not free. He is bound within by a desire for power, for gain, for empire, he is under a dominion of *things*; "things are in the saddle and ride mankind." Man is bound without by ruthlessness, cruelty, oppression, greed, and the social ills enumerated above. All are caught in it; those who operate and control the system are themselves the victims of the network of forces and circumstances. For the existence of these social bondages, I lay the blame at no man's door. They are partly the heritage of the past; partly, as one friend calls it, a "tyranny of the dead;" in a large measure they are due to ignorance and selfishness. But for their continued existence, I lay the blame at the doors of all of us.

Most of us are indifferent, but some do care. From all ranks of society, people of totally differing shades of belief are coming forward, trying to guide the great forces of human development, trying to find a way to break the shackles, to discover new ways of living, of education, industry, government, laws, courts, international relations, so as to make it possible to guarantee for all, conditions of liberty, equality, opportunity, justice, democracy, a chance for happiness. A long view of history will show the present as better than the past; and the trend of progress today indicates that the future will be better than the present.

I have a thorough sympathy with the many strong, practical efforts of today to change the system, to set man free. I would that every intelligent citizen might become enlisted in a movement for fundamental social change that would put men above money, human welfare above profit.

However, if we do plunge into this sort of work, before long we are apt to find out that it is not all of the story. We might have a free world but that does not mean that we would have free men. To some extent, changing the system would help change the men, and vice versa. Social reconstruction will have to come if there is to be spiritual release. But is there not something back of both that will answer the cry for freedom?

As far as man's experience in the practical world is concerned there is no answer yet. May I suggest that we shall

have to change our approach to the subject? Fundamentally, bondage and freedom are both in the mind. We are quite familiar with the line, "Stone walls do not a prison make, nor iron bars a cage."

The ultimate answer is in the consciousness of man—his thought, his mind, his spirit, his instinctive reaction to principles of freedom and justice. Into the realm of conscious thought and action we must bring the wisdom, the love, the illumination of the Hidden Dweller in the human spirit, until the rays of the Christ consciousness shed warmth and healing upon all the troubled conditions of men. Then shall we find the solution for our vexed problems in the ways of harmony and peace. A free consciousness, a free mind, charged with these powers, would change men, the actions of men, and in turn the material world itself, until it, too, expressed freedom.

I am not given to dealing in generalities. We live in a concrete world of specific conditions, and although we may agree that our deliverance lies in this direction, some of us do not know—may have scarcely the remotest idea of—how to cultivate or achieve a consciousness or mind that is free, even for ourselves; much less, how to achieve a state of mind that would help bring freedom from the weighty social bondages. It is to be hoped that the following suggestions may be helpful. Here are a few definite thoughts, or habits of thought, to cultivate, to hold, to build into the reflections and reactions of every day. I believe they will bring us nearer to this goal.

First, be flexible in your attitude toward freedom. Freedom is not an absolute thing, it is relative, different, changing, according to the circumstances or period of time. For instance, after the great war, freedom was not in victory; the conquering allies were chained by the necessity of securing reparations, of feeding the starving peoples of the world; they faced entanglements hitherto unknown. Freedom comes not in securing rights. A man may give up his rights by going to prison for a principle, and thereby proves that he possesses a freedom which is glorious. Freedom is progressive, yet progress is relative. Set your goal high, but realize that

if you achieve it, 'tis but that you may go higher still. Be flexible.

Second, add tolerance—an understanding of other men's desires for freedom which may differ widely from your own; see their importance; draw a large circle. The others may be right.

Third, make human life your chief concern in all your thoughts about economics, politics, courts, prisons, social institutions—human life, not things, or profits, or comforts, or your own welfare, or a preconceived idea.

Fourth, link your thought to the inherent forces of evolution and growth, the never-dying tendency to change and progress. Flow with the current. Don't stand on the sideline and hold the stream back by arbitrarily injecting your own ideas into the situation.

Fifth, think in a positive way of the unity of all men; not in a regretful way. I mean, do not spend time grieving that we have not achieved a harmonious way of living that is worthy of the underlying unity. See its realization inside your mind, and keep the positive thought of unity uppermost.

Sixth, never forget that the world is breaking away from its reliance on brute force, that it is beginning to trust methods of mind, reason, counsel, understanding, goodwill. This is true in our social work, which is becoming human and not mechanistic, disciplinary, compulsory; in our education and treatment of children, where we see the value of self-expression, of play, of leading and not driving; in our treatment of criminals, where education and trust are beginning to play a part; in the peace machinery of the nations, where the big powers of the world are showing a willingness to pledge themselves to renounce war; in the dignity and self-pos-

session of the non-resistant warrior on the firing line of labor's conflict. Do what you can at all points to increase the intelligent goodwill of the world as a real weapon for human progress.

Think these things hard. Establish them carefully in your consciousness as you would prepare a splendid mechanism for a fine piece of work. Then put them into action, turn the switch, so to speak, with love, with the will to serve. They will come out, will show—in your words, in deeds, in your relations with people, in your work, in constructive policies. What could be more valuable than to add our efforts, our time, our strength, in the practical world to the winning of the great social struggle, with the understanding and power that would come from the attitudes of mind, the consciousness of principles suggested here?

But whether we take a large part in the practical effort, let us never cease to cultivate always the wider viewpoints, the finer tolerance, the broader consideration, until we open our hearts and minds and consciousness as a veritable channel for the noblest and freest thinking, which in turn shall take steps in the noblest and freest human relationships.

For this it seems to me—and I offer the thought with all humility—for this has the World-Teacher come again to earth, to lead us, to stimulate us, to open the doors of our hearts and minds to the thoughts, the wisdom, the power, which alone can break the shackles of men; and to turn our spirits upward to the sunlight of the divine source of our being, until the rays of that sun, too brilliant for our blinded eyes, may be deflected or reflected in some mysterious way through us, to shine into the darkened ways of earth, and lead us out into freedom and light eternal.

Self-Reliance

Be a gift and a benediction, shine with a real light, and not with the borrowed reflection of gifts.—EMERSON.

Krishnaji—Beloved One

By Mae Van Norman Long



HE STOOD upon the hill
In the soft darkness,
And all the little stars,
Sang together,
Krishnaji, Beloved One!

He walked in the dawning,
The grass bowed down
Before His tread,
Krishnaji, Beloved One!

He spoke in the twilight,
The birds were hushed
To hear His voice,
Sweet as honey,
Gentle as the dew.
Krishnaji, Beloved One!

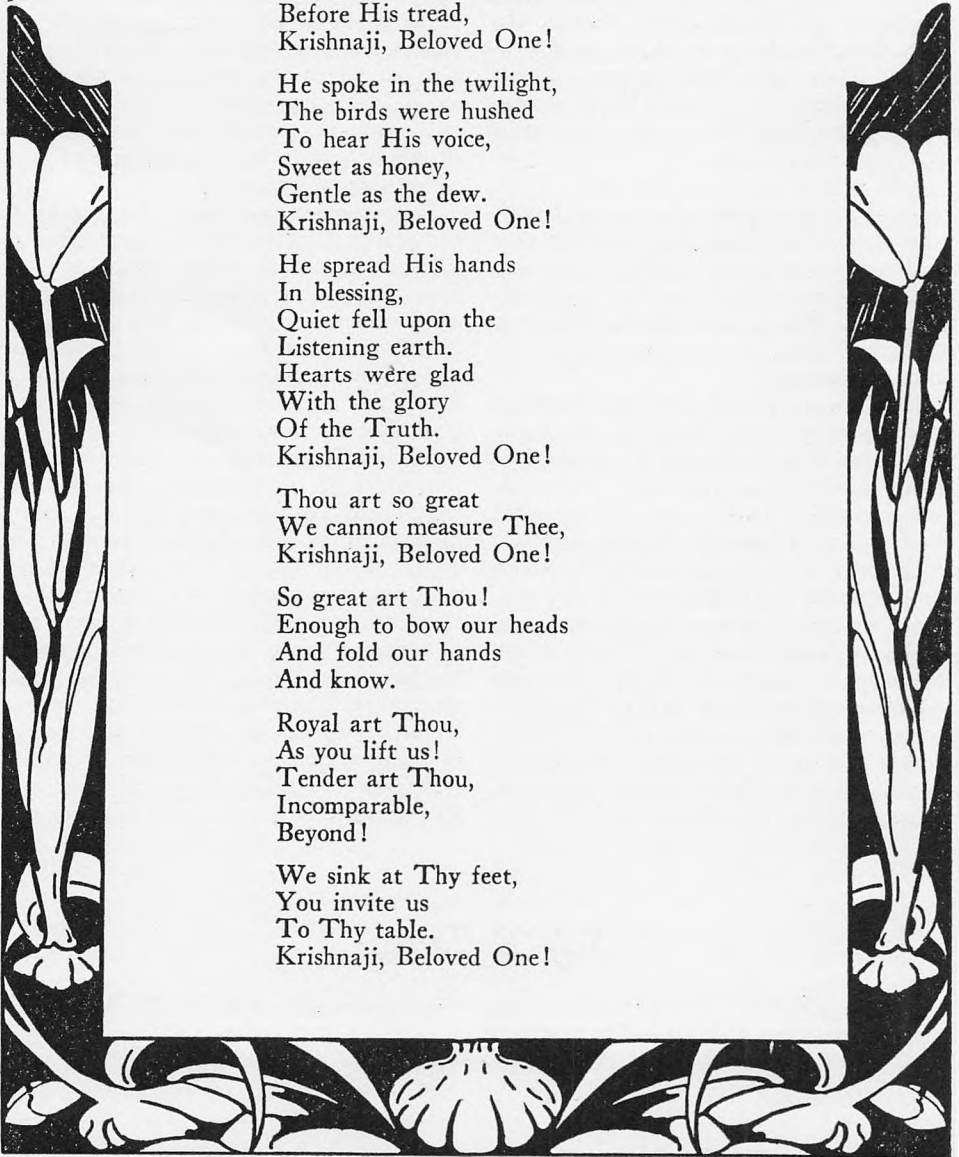
He spread His hands
In blessing,
Quiet fell upon the
Listening earth.
Hearts were glad
With the glory
Of the Truth.
Krishnaji, Beloved One!

Thou art so great
We cannot measure Thee,
Krishnaji, Beloved One!

So great art Thou!
Enough to bow our heads
And fold our hands
And know.

Royal art Thou,
As you lift us!
Tender art Thou,
Incomparable,
Beyond!

We sink at Thy feet,
You invite us
To Thy table.
Krishnaji, Beloved One!



The Theatre

By Helen Freeman



IN LANGUAGE perhaps too precious for Broadway I call it the "soul's laboratory." The world calls it the "theatre." Coming from the Greek "to see," here is a word which evokes in the minds of those connected with it an image intricate, dark, confusing, heartbreaking. We are lost unless the soul herself can give us a clue, a thread by which we may trace our way through the maze to the black core of the mystery of the theatre's essential meaning for us. Confronted at first glance with a monster, impure, and terrifying, one needs a stout heart and the fiery sword of understanding to cut away the mask and reveal a presence differing possibly for each of us, but reflecting our deepest individual necessity and faith.

However fantastic and obscure such an idea might be to the man in the street, as I watch with my eyes only less clouded than those of some others who are struggling with the theatre today I often think that the forces black and white have changed their battle ground and, finding more grist for the mill in the theatre than in the church, are contending there for man's spiritual heritage. Else why are there more theatres than churches built today in America, more theatres than ever before in the whole world?

And why is the stage door creaking on its hinges from the pressure of thousands of young things from various walks of life who have never before been attracted to the theatre, and who in another day would have scattered into totally different fields of activity? Is it not because they unconsciously feel the increased intensity of the planet's vibratory movement, and seek the center where life is burning with its most incandescent flame? Do they not feel, subconsciously perhaps, that in the life of the theatre they may be tested, rejected, or accepted for service, with the least waste of energy and time?

Years ago (prior to the Revolution) a noted Russian visiting in this country said to me, "The theatre in Russia is like bread. It is feeding the Russian soul. One day soon the soul will take possession of its body and will burst its bonds. The theatre is preparing the way." I do not say that our theatre is preparing us for revolution. It is far more likely that revolution of some kind may prepare us for the theatre.

What is to be the future manifestation of trained spiritual will in this country I do not know. But I do know that the theatre, even as it stands, is a spiritual testing ground for those absorbed in it, and wherever an illumined mind, cultured heart, and daring will may be found directing its destiny, it can flood its audiences with new life-force and new enthusiasms for life. Is this not indeed "recreation"—and to what other purpose is the theatre dedicated?

Claude Bragdon, with whom I have often had the privilege of discussing the theatre, sometimes likes to describe it as the "Play of Brahm," (the Hindu name for the Supreme).

As I see it, the Principle which I call *God creates*; He dramatizes Himself in countless ways, and in His perfected scheme He sees Himself reflected. Man's first impulse is to act, and thus expand his consciousness. Action is creative. Thought may evolve a theory, a philosophy, a system of metaphysics, but until put into action its validity is untested tangibly. Man is interested in discovering himself through multifarious forms. In the theatre even the meanest play impelled by the cheapest consciousness means that a group of human beings have learned to identify themselves with some form other than their own, or rather, endeavored to gain new experience through a temporary incarnation or series of incarnations. They have learned to act together with a degree of unity and co-operation, have taken

at least a step with singleness of purpose. If they are actors they have done this under certain orders. But whatever their position—carpenter, electrician, manager, designer, producer—they have done it under pressure and intensive discipline which has tried their capacities to the utmost.

It is the child-consciousness which acts spontaneously, creates a theatre instinctively, and it is perhaps in this fact that the roots of the theatre lie buried and from this fact that new hope springs.

In the mountains of Mexico, two hundred miles from a railroad, as near to primitive Nature as one is likely to get, a little Mexican girl was watching a butterfly. She became fascinated by its aerial flight, its breathless fluttering, the sudden tenacity with which it fastened upon a flower, the avidity with which it drank the honey, the immediacy of its escape when she tried to capture it. A little boy joined her. "I am going to be a butterfly," she said. "You be 'me' and catch me."

"You aren't acting like me," she cried, "you are acting just like a cat."

"I am a cat," he answered, "I don't want to be you. I'm going to be a cat catching a butterfly."

"When you caught the butterfly," said a lady who had been watching the scene, "you did not seem at all cruel like a cat, Francisco."

"The cat is not cruel," answered Francisco. "He only knows that something moves and when he catches it, it is good to eat."

"How do you know that?" asked the lady.

"Because I have been the cat," said Francisco.

How simple for the child to effect a transfer of consciousness and to widen his horizon. This little play might have taken place in the stone age. It probably

did, for the theatre functions eternally, changing its form from age to age, dying—being born. Whether at the court of the king, in the dust of the roadside, walled by the stones of a mountain with the open sky overhead, before the altar of a church, in a cart in the public square, encased in brick, cement, and steel—down through history the theatre has kept step with each successive age, until we come to our own day, a crucial period; for we stand for the first time in the evolution of the race where soul-consciousness may become the expression of the group as well as that of the isolated individual.

It is well to learn to function as a group, to build vehicles that may be fit transmitters of solar force. The old edifice crumbles. The new temple rears its towers. Can you picture what the theatre may become when these young people storming its portals today have passed quickly through all its present lessons and have begun to function as souls instead of merely as personalities?

Can you picture a new form, rising out of the debris and chaos of much of our present-day theatre—a form in which even the audience may become actors, a form only possible when the race, as a unit, as a whole, has become sensitized, vitalized, fired by soul awareness?

Can you not see the Shining Hosts who have gone before standing now just on the other side of "the golden line of the great divide," waiting for the moment, perhaps more imminent than we realized, when they may take possession of the stage, the perfected vehicles of the actors—physical, emotional, and mental — and, pouring their divine energy out upon the mass of the audience, lead them, inspire them to action, to song, to new vision, to ecstasy?

This transmutation is the pentecost of the theatre. And who shall say it is too grandiose, too unrealizable a dream?



Sex Babel

By A. Zuber, M.D.



THE PROBLEM is attracting graver attention from groups of people interested in all phases of improving civilization than the vital, living, tumultuous question of sex. It is being diligently studied everywhere, in the police courts, probation departments, schools, laboratories, on the streets, but least of all in the homes where the problem of sex waxes strongest.

Due to their vital interest in youth, all agencies are at work on some phase of this problem and solutions pour in from every side. One tries this, another that, and a third something else. But in spite of all their experiments, youth goes merrily on, experiencing at first hand all the don'ts in the sex category. All such admonitions simply provide the incentives for personal investigation.

Adult sex life holds little interest for us because its path has been hewn long years ago and in it the adult is satisfied to remain. But the adult stands in open-mouthed amazement at the sophistication of these younger members of society. Their knowledge of all things pertaining to sex, at least from its physical and emotional aspects, is quite beyond comprehension. Their possession of such knowledge is frequently denied by those who have had little experience with young life, but most emphatically, by parents.

But such denials only serve to portray the sheerest ignorance or duplicity of these parents, as the Salvation Army, True Love Homes, Big Sisters' League, and other like organizations can and do testify. And this excludes entirely the swarms of velvet-fingered abortionists, professional and clandestine, who know youth all too well, wrecking its very life and utterly destroying its morale. It is so simple, argues youth, to refuse disagreeable responsibilities, while the fact that abortion is murder is simply not considered.

Although these children must eventu-

ally take the bitter with the sweet—for such is the Great Law—one cannot help admiring their liberation (though achieved in a somewhat reckless manner) from customs too antiquated to merit discussion. Better scrap most of them and build anew for the oncoming generation which is determined to see with its own open eyes and not through the spectacled minds of past centuries.

It was the fashion until recently to argue that sex is "the thing which makes the world go 'round." But our present studies seem to be bringing us to a much saner view of things and within the next generation the emphasis will be placed elsewhere.

In the relations between the sexes in business, social life, marriage, home life, procreation are to be found all the opportunities for humanity to practice the entire scale of virtues and to acquire all the knowledge and experience of life which this world affords. Nothing less than this can lead to true culture and with the passing years, to that stamp of age and discretion which definitely marks the spiritual man, the one who has attained.

But what has happened to this spotless golden stairway leading to the divinity in every man?

Nothing has happened except that we, the human race, are constantly hewing the stones of experience upon which to build this pathway. We know full well that the experience of other men is not our experience and that only the few can realize anything vicariously. Realization or the knowing from within, comes only from actual doing, or from situations so similar that the wise one is able to draw conclusions.

Knowing this to be a fact, why should we be so horrified at the youth of today? Youth in this age of freedom in the air, on land and sea, in the laboratory and on the stage and screen, has caught the song

of the rising lark and is on the wing for a broader vision, a larger viewpoint, a wider horizon, running to read. We, so rigid and unyielding, dare not follow. It is certainly unnecessary to keep pace with these younger ones, but at least their breadth of vision might be striven for.

We constantly smother these adolescents with the things they should not do, and at the same time continually flaunt the most lurid temptations before them. For example: our fiction, written by middle age, is rampant with sex; our theatrical stage is only sex, also plotted by middle age; our screen likewise. Our daily papers hold most readers only through appealing to their emotions and sensations. Our magazines and their covers repeat the issue. Our ever-present billboards and other advertising media depict wholesale sex lure to the frequent utter defeat of the commodity advertised. Our wearing apparel shops bear the same stamp. We have pictured sex to the eyes of youth from every possible angle. And after having entirely materialized and thoroughly debased this great part of nature's plan, we cry out in adult misery, "What is the world coming to?"

It is coming (if not by the straightest, at least by a very vital, life-giving path) to a saner view of things, and youth is leading; we have no choice but to follow.

Youth is learning valuable lessons in eugenics which we of the world today know nothing. These will be one of the greatest aids to future generations. Youth is likewise satiating itself with sex indulgence, and when the saturation point has been reached, new ideals will be born therefrom and a higher standard of living created. Then only, will youth turn to other equally important matters.

Young people are gradually learning that the sex emotions are only transitory, that there are many more things to live and strive for than sex-emotionalism or mere physical attraction and satisfaction, enhanced by wearing of gorgeous and ornate plumage. While these are a vital part of earth life and represent two-thirds of the personalities of humans, this trio (our physical, emotional, and mental expression) is after all only the lower triad, and there still remain the far more permanent higher realms of the ego and the

monad to be studied and understood.

Youth is rapidly learning, too, that this is a world of illusion, and how better than by the sex method? Of all the glamor of life, that of sex as it is ordinarily portrayed in the lives of men, is the greatest illusion. This bitter realization has but one antidote—the study of life as it really is and not as it seems. Youth will see this, is seeing it, and is planning and working accordingly.

This sex issue is serving a tremendous object-lesson to the world just now, in that it shows the folly of constant interference in the lives of others. Forced direction and the learn-by-me method are failures. Youth simply cannot tolerate our pedagogic methods any longer, and if we persist in enforcing them we shall be left alone, without students, without the friendship of childhood and adolescence, without the contagious, spontaneous companionship of joyous youth to buoy us to greater things.

Shall we ever learn that it is decidedly not our business to formulate other people's lives? Shall we ever see that it is occasionally possible for us to be mistaken? And lastly, may I ask, "Does any one of us ever take advice from another unless it is just the thing he wants to do anyway?" We have been so overbearing, it is no wonder youth has turned away and excluded us entirely from its confidence.

And now that we have stated the case as youth is trying to realize it, what are we going to do about it?

First we should remember that sex exists only in the personality and is therefore transitory. Also, that bodies for incoming egos must be created, and this creation is nature's business which she relentlessly performs regardless of anything which we may ever do or say. The method of attaining results is of no consequence to her: it matters only that bodies are supplied.

We humans are so absorbed in the method of approach to the attaining of these new bodies that we have little time for the study of the nurture of the infant vehicles. They somehow "just grow" for the most part, while we are meddling elsewhere. Inasmuch as we are so determined to work by these methods, let us try some means of bettering them.

Perhaps if we are wise enough it may be our share in this forward movement to guide and stabilize the pendulum which has swung too far in the reverse direction. No use to grapple with it, for it has long since gained too much momentum; but let us find our way back to the child heart and plant nobler sex ideals therein. Let us help youths to understand that there is a vast army of human souls awaiting suitable bodies. Let us give them an incentive to self-restraint and sane living, as only under such conditions will suitable bodies be prepared. What youth today would not undertake the discipline necessary to become the parent of such a one as may be born in the years just ahead!

But procreation is not all. There are the most fascinating problems awaiting solution by combinations (male-female, positive-negative, man-woman) wherein absolute equilibrium and mutual understanding exist. Only some of these problems are metaphysical. Most of them are thoroughly commonplace and practical. The perfect fusion of opposites will be the first step in the solution of the secret of the universe. Think you these ideals are lacking in appeal? Are they impractical? No! not if our youth has been properly trained by the correct educational system to use its reasoning powers instead of its memory.

Then, too, let us find the way and provide the means to fill hearts and minds with other forms of self-expression, other methods of self-creation, and a wise and sober knowledge of the laws of nature, hygiene, and science.

Let us also remember the power of

imitation. We establish the styles, support the beauty parlors, make Croesuses of the cosmetic and perfume manufacturers. Youth, quick of eye and keen to imitate, doubles our order. For, it argues, "If a little is good for the parent, more is better for the child." Seeing this, we criticize, and hearing our criticism, young life revolts, becomes antagonistic. This breeds rebellion and the "don't-care" spirit which cries out more challengingly each time the vicious circle swings 'round, "The sky is the limit." And sexual promiscuity results.

Then the damage, which started as the tiny rivulet, progresses little by little until it becomes the swollen river. This is finally swallowed in the mighty ocean of despair from which there is no rescue, and thus ends the life.

Or change the picture a bit to fit persons more highly evolved mentally and we find after such an outbreak and its consequences, that the refining lesson of experience has borne some fruit. The saddening but broadening episode ends, there dawns a little understanding, self-imposed restraint, and a gradual seeking for that finer sex-life which gives much and asks little.

The next step on the narrow pathway of progress develops that love for all mankind which gives all and asks nothing; which serves without sex or self, without wish or reward.

Then follows a devotion to humanity which "passeth all understanding," the perfect love of the One who has attained for all mankind.



Motherhood in Excelsis

By BETTY ROSS CLARKE



REAL motherliness consists in desiring the good of every child born into the world as intensely as you desire the good of your own flesh and blood. Probably none of us can realize this fully, as our mind when it compasses this ideal is stretching toward Divinity, that condition in which all are actually children of the Father-Mother Creator, and we are as yet only humans with the divine spark alight within us but incased in dimming folds of flesh. We are, however, in our human way, also creators, as it were, delegates of the Great Creator.

Women are not naturally materialists, yet the thought of the age being so unspiritual, they have naturally been affected by it. Ask anyone who has a wholly materialistic conception of the universe, and who denies that we are more than an aggregation of atoms scurrying about a huge sphere (also an aggregation of atoms) who says when we die the atoms scatter and that is all, there is nothing left of us, no greater self which goes on to other experiences, who says there is no spiritual side of things (no God); ask this materialist what power set this materialistic world into motion. He will give you a word which is a generalization in fashion with scientists at that particular moment (these words change very frequently). And if you ask him how "blind force," or "energy," or whatever word he has used for the thought, came into being, he may give you another word; but ask him what brought that into being, and in the end you must trip him. Because the force which has brought our order into being is not blind. It is seeing, orderly, and intelligent. And so we must suppose a Creator.

Now the God of our Fathers was little better than an enlarged man with magnified human attributes. He was not even a fair-minded man according to our standards. He got angry, was a friend and protector

to one tribe of those He had created, and an enemy to another. This idea many serious-minded people have abandoned. Our conception of God has advanced; I admit science has done much to further this end but science of itself cannot give the answer. We must turn to religion and realize that back of all this manifested matter is an Intelligence, which our finite minds cannot comprehend, but which because of the results we see, we may call the Creator.

Now let us regard ourselves, the mothers of the world, as creators. Science can tell us about the ovum, which when united with the spermatozoid becomes the life germ of a human. Science can, assuredly, look through its magnifying glasses at these things and describe their contour, motion, peculiarities; but it has never been able to *create* them. It can foster or destroy a life germ, but it has not the magic to bring it into being. It can describe, but not initiate. The mystery must always elude it. Now we are custodians of the mystery of human life, we women. Our mind does not understand it, but our intuition makes us *know*, and because of the divine plan the miracle occurs.

Do we of the present day act like custodians of a divine secret? Is there an air about us of those who guard great treasure? Have we a fitting sense of our responsibility as workers in coöperation with the Creator? Most of us are blind, blind to the privileges, the responsibilities, the possibilities of our trust—motherhood.

I speak to the fathers, potential and actual, as well as to mothers, when I say the entire marriage relation, in the majority of cases, seems to have sunk to the level of a physical and economic union. Lust, greed, and convenience seem the deciding factors, which usually usher this divine outpouring of life into the world. The golden thread of spiritual love which might lead humans out of the labyrinth of sordid physical desires, seems to have been broken.

It appears to me that relationship between the sexes is like a mansion of many rooms, and that most humans prefer to live in a corner of the basement. The lofty upstairs rooms of mutual love, intellectual companionship, unselfish devotion, spiritual attunement, inspiration, and enlightened parenthood, are not lived in. These rooms look out on glorious mountains as high as human thought can reach—and yet they are not lived in.

I have an idea the part of a human being that the physical eyes can see is the least important part of him and that it is but a comparatively small portion of the whole man. So, though it is necessary to give a child a splendid, healthy, normal body, it is even more important to nourish, foster, and encourage his mental and spiritual self.

By help of a doctor's advice and the useful books available, most women now prepare prenatally a healthy body for the child growing into earthly life within them; but how many do more? How many say, "I will by the exercise of my brain and heart build into myself the characteristics of mind, will, and spirit I wish my child to possess?" Suppose one were to make out a list of one's own particular failings and decide to work away at overcoming them. Wouldn't it read something like the following?

"I will control my runaway temper, whatever the provocation, because I want my child to be self-controlled, well-poised, and calm;

"I will be more understanding, more charitable in my judgments of people, because I want my child to be wise and fair;

"I will not give way to the cruelty of gossip, because I want my child to be kind;

"I will not be idle, because I do not want my child to be a time-waster;

"I will be truthful, because I do not want my child to be untruthful;

"I will, as much as my resources and opportunities permit, open my consciousness to the various fine arts, because the best our civilization affords is not too good for my child;

"I will sometime each day open my intelligence to the sayings of Christ, and others of the greatest that have walked this earth, because no thought is too beautiful or profound with which to surround my child;

"I will turn any morbid thoughts into happy ones because of my child and the glory which is to be mine."

Thus as the mother helps to build in the mental and spiritual characteristics of the precious life within her, she also fits herself by improving her own character to teach him later on in the best possible way, that is, by example. She herself will be his living book on right and beautiful living.

It is a truism that there has never been a great man without a great mother. The old order of things is passing rapidly—old idols, old standards, old forms, have been destroyed utterly. With their debris about us, we stand on the threshold of a new age. But, after all this destruction there must be an upbuilding. Do your share of it—since a very important share it is, O mother! What you see lying in ruins about you is not the Truth: that is eternal, changeless. The thing which has been destroyed is only the material frame, the faulty structure which man has built about the Truth. It was unsound and had to fall sometime. The Truth remains. Light your torch by it and lead the way!

Eternal Happiness

If you would have that happiness which is eternal, which is everlasting, that happiness which does not depend on others, which is beyond all experience because it is experience itself, then you become divine, and in divinity there is creation. When you create lastingly, with understanding, then there is eternal happiness.—*Krishnaji*.



Ojai Star Camp

May 27th to June 3rd 1929

Star members who really hunger for the truth surely realize that the message of the Teacher is now the most important factor in the world for their consideration. The truth he proclaims must rightfully have the center of the stage for all those who search. This is a time of great moment—inspiring beyond words.

It seems very clear that the Star Camps of the world are the principal places selected by him for the giving of his message—away from the crush of great cities—in quiet, beautiful places, where after listening one may commune with the divine light within, the light which alone can guide to eternal truth.

We humbly suggest that our good brethren endeavor to see these events as if they were living in the future, looking back upon the past. In such an atmosphere they may perceive how beautiful is the method selected by the Teacher for giving his truth and his help at the various Camps of the world—in settings most worthy of the message he proclaims.

We who help in making these Camps possible—and everyone who attends is of

definite help—join in the building, as it were, of the stages on which he speaks. The Camp at Ojai is one of these stages. Let us all work together so that even in a humble measure it may be worthy of serving his purpose.

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The Camp fee is not simply a payment for accommodation; it is a means by which we, as partners, join in the work for a spiritual end.

The fee set for 1929 is \$45 per person. Young people under 15 years of age, \$25. Where there is more than one child in the family, the rate will be \$25 for the first and \$15 for each one additional. Those who have need for special terms of payment will please so advise us. Members who respond will help greatly if they are able to pay the Camp fee in full, or to send at least one-third with their registration.

We of the management are your servants in this great enterprise and it is a service joyfully given.

LOUIS ZALK,
Camp Manager.



The Editor's Telescope

M. R. H.

KRISHNAJI IN INDIA

We are rejoiced to hear of Krishnaji's arrival in India, and of the appreciation accorded him, through the pen of Dr. Annie Besant in *The Theosophist*:

"Our beloved Krishnaji arrived at Adyar on November 5, while I was far away, but I arrived on the 10th. It is delightful to be with him again and to listen to his wonderful talks, so fine in diction and so packed with meaning. But how few are the really open minds; most minds are barred by conventions, locked by prejudices, the windows all thick with dust and streaked with fog. The waves of Life beat against them and are shattered into spray. It is terribly pathetic to watch the efforts made, and their frequent frustration. . . . Fortunately, all he says is taken down, and will be given to the world. Truly happy are we who are living at the present day and can see, and hear, and love him.

"He pours out Life and Love as he speaks, and these fill full the heart, even if the wisdom of his pregnant sentences may sometimes dazzle the head. The similes, concise and appropriate, stand out. 'You dream of the sunset, and think it is dawn.' 'You take the beginnings as the ends, and the ends as the beginnings.' 'We prepare for catastrophes instead of avoiding them; we create war by our preparations instead of preparing for peace.' 'We quarrel with our Brothers at home, and make pacts with far-off Nations.' 'Be kind. Kind to minerals, plants, animals. Be kind to your servants, to children, to neighbors, and you create peace with other Nations.' And that which he teaches he lives; his precepts are vitalized by his actions. Yesterday, they were summed up in two words: 'Be kind.' Today, they are summed up in the two words: 'Be true.' . . .

"The thing that surprises me is the amazing way in which people trot along in their accustomed ruts, saying: 'How wonderful he is!' It does not strike them to get out of their ruts. . . .

"The 1928 Convention in Benares will be an ever-memorable one, for the World-Teacher will be there, its Center and its Guide. It is a profound joy to me to stand aside, now that he shines out with

such power and life, and no lesser person can teach while he is there. I have placed in his strong hands the sole management of everything at Benares and all who love me will serve me best in serving him. There will be no ceremonials during the T. S. Convention days, for the life he pours out so richly will, when the hour comes, create its own forms in which his exquisite Ideals will clothe themselves; but that hour is not yet. All outworn forms, which are lifeless, will pass away; no living form will perish."

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KRISHNAJI'S MESSAGE

In the *International Bulletin*, for December, the Lady Emily Lutyens makes some very interesting and useful remarks about the importance of support for the *Star Review* magazine in England; the same views should apply to *The Star* magazine in America:

"In all we do we think perhaps too much of ourselves, and too little of Krishnaji. We think quite rightly that the matter of greatest importance for us is to bring his message to the world. But let us also think of what he must feel when he reads our *Star Review* and finds therein nothing but his own words and repetitions of himself. Let us suppose that we could create a magazine which he would find interesting and stimulating—I use the word deliberately—I believe it is possible. I believe that he would himself be thrilled if we could bring into being that magazine which I foresee, which I dream about, and which I think will be realized some day. (I have had this dream also. M. R. H.) A magazine which he will read with pride and pleasure—not because it is an echo of himself but because he will find in its pages points of view of those who are realizing life in their own individual way; not simply duplicating and repeating his words, but expressing their understanding through their own individual uniqueness. Through the pages of such a magazine we ought to be able to show him how much we have understood, how much we have realized, how much alive we are. That is the ideal we should set before us, and it cannot be realized without that necessary

medium of expression—money. It costs money to print, it costs money to distribute, and for this we need and ask your help. We want donations and we want subscriptions. We have spoken for long of what we want our magazine to be, and you have been wonderfully patient with the lack of realization. Krishnaji says that patience is a divine gift, and we must still ask you for more of that gift until we can bring our dreams to fruition. We ask your patience and your support again this year. The International Bulletin may seem much more interesting to you, but it is only through the medium of The Star magazine that we can get into contact with the thought of the world. Give us your donations, give us your subscriptions, your support, your understanding, and we shall yet make something great of it. We shall go forward into the new year with new enthusiasm, greater ambitions, and more happiness if you will send in your promises of renewed subscriptions, renewed donations, renewed support and understanding all the way."

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KRISHNAJI'S DISCOURSE AT ADYAR

The following from *Adyar News and Notes* is most interesting; few of our readers know personally of Krishnaji's delightful charm:

"A crowded hall, hushed and expectant. After a while a little bustle at one end and, punctual to the minute, Krishnaji appears on the scene. The tall figure is bent in graceful deference over a snow-crowned head, and Dr. Besant and Krishnaji make their way to the platform, conversing together. 'Wont you sit down here, Mother?' says he, pointing to the seat on the dais, anticipating her purpose as she walks straight ahead. But 'Mother' is not to be deflected. She looks up once more with a radiant smile and sits at his feet, amidst the audience, with a peerless serenity. 'I hope you see the humor of it,' says Krishnaji to the audience after a moment's pause, accepting the situation with a shy resignation.

"The audience is very solemn. Krishnaji notices the long faces and tries to dispel the gloom, but a desperate smile here and there is all his success. How can it be otherwise? If we could always carry an overflowing joyousness and a sparkling vivacity, what would be left for him to do? Out of those who come to listen, many are 'up against' life's riddles as met in individual or national life, and seek a new remedy. Others come to him as to a dentist for a painless extraction of beliefs he condemns. Some perhaps expect a miracle and have no objection to picking up a ready-made liberation. Some are drawn by sheer curiosity,

some by the prevailing convention. Krishnaji's own diagnosis is that we come lest we might miss a bargain. 'You fear I may be right, and hope I may be wrong,' he said, on one occasion.

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MR. RAJAGOPAL'S TOUR

Many enthusiastic reports are coming from different parts of the United States of the great success of the tour which Mr. and Mrs. Rajagopal are making on behalf of the activities of the Order of the Star. An excerpt from one letter will give the general sentiments expressed in many:

"Mr. and Mrs. Rajagopal have been here and gone. We so greatly enjoyed and profited by their visit. General enthusiasm was felt by members and public, and the lectures were well attended. Many questions that had troubled the minds of members were answered with much patience by Mr. Rajagopal, and he is certainly helping large numbers to come closer in understanding to the World-Teacher."

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SELF-BETRAYAL

Mr. Frank Waller Allen, of Long Beach, California, in addressing a metaphysical center there made some very helpful and original remarks that show serious thought on the subjects of self-betrayal and self-depreciation. They were published in *Worth-While*. The following are some of the most pertinent thoughts:

"The betrayer is always the betrayed. The great infidelity is that of yourself against your Self. The Judas who out-Judas Judas must first betray himself before he can possibly betray his friend. The meanest betrayal is self-betrayal. It is the only disastrous disloyalty. To use less spectacular terms: Going back on ourselves is the shabbiest and sorriest going back of all. And its beginnings are more commonplace therefore, more deceptive, than the rarer and more dramatic things of playing false to a friend or cause.

The most dangerous, because they are often mistaken for virtues, of all infidelities to self are the infidelity of self-depreciation; the infidelity of egotism; the infidelity of the evasion of life.

What is self-depreciation? It is, I cannot say; it isn't-in-me-ness. It is ignorance and laziness hiding behind a pretense of modesty. It is egotism camouflaging; it is the final stand of a defeated egotism. It is a way of fearing.

Self-depreciation is greater than unfaith in self: it is unfaith in Life itself. It is the false belief that true greatness is an especial privilege; the gift of the gods to the few. It is an ignorance of

both the meaning and the source of life and living.

What causes self-depreciation? Very frequently dominating, egotistical, hurried parents, who, instead of training a child in initiative and the making of judgments, make all decisions and choices themselves, demanding in return unquestioning, unreasoning obedience. . . .

A man becomes like the image he holds within his mind of himself: he becomes as he thinks in his heart. If he thinks of himself meanly, a victim of small and circumstantial things, so he whines and sentimentalizes, never knowing that he is playing Judas to himself. . . .

If you would cease to belittle yourself, live your own life: be and know your Self: know that Wisdom, Love, Freedom, and Beauty are the especial privileges of no caste, class, or type, or kind of person: that they are unique in no man: that they are qualities of Life—with a capital L—and are to be had by any man who opens his mind that they may enter in.

If you would be rid of your unhappy egotism, know how silly it is for you to make a talk-man when the true man will come to light when the thought of the heart is high, and unity and joy become its goal.

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CAMP-FIRE SOUVENIR

One wonders how many of our readers have seen the unique, beautiful *Souvenir* of the 1928 Camp, that epoch-making event in America.

The Star Publishing Trust has printed this *edition de luxe* in memory of the event.

The pages of the *Souvenir* are twelve by nine inches, and are of embossed, heavy paper.

There is a new, very fine picture of Krishnaji that has not become well-known. There is, however, one other full-page picture that thrills one with its special beauty: Krishnaji stands before the fire with Star members around him, the flames leaping on high and throwing their brilliance upon his figure, silhouetted against the darkness of the night; the effect is wonderful.

This picture is not to be obtained elsewhere. I know how priceless a possession this picture and the *Souvenir* are to me, and as there are only a limited number of the edition left I hope others will secure one before the supply is exhausted, that they may enjoy it also.

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YOUTH OF TODAY

The noted philosopher, lecturer, and

psychologist, Will Durant, author of *The Story of Philosophy*, in *The Examiner*, states in no uncertain terms his opinion of the youth of today. Among his opinions the following are apposite:

Our boys and girls strut the earth to-day, between cradle and grave, with a pride unexampled in recorded history, and based—wonderful to relate—upon a consciousness of sin. They are sure that no generation was ever so naughty as theirs, ever kissed so many lips, or drank so much poison, or drove so many miles per hour; and in that assurance they stand erect and bump their heads against the stars.

Sad to say, these youngsters, though they will be chagrined to hear it, are probably the finest generation that the planet has yet reared.

Their mighty sins are as nothing in the perspective of history.

We oldsters also drove at a wicked rate, in a carriage built for two, and made the acquaintance of many a ditch on a dark and stormy night; we, too, kissed lips, and ran our fingers through flowing hair—which our sons may never do! And though we went to saloons and our heirs carry their saloons with them, that is a geographical, not a moral, difference.

These things are trivial beside the new virtues in which our children take so little pride. Was there ever a generation with such eagerness to learn and such resolute questioning to find out?

Add to this hunger of mind, audacity of character, and you have the picture of the coming generation. "Audacity," said Danton, "again audacity, always audacity;" this is the motto of youth. They spend their boldness now in fretful petty "sins," in wasteful living as well as in brave thinking; but they will grow up.

That same fearlessness which worries us today will mature as they come to grips with life; that audacity will be sorely needed to reconstruct democracy, to put an end to the disqualification of the educated man for public office, to "smash the infamy" of official corruption which shames us in the eyes of the world.

Vitality of mind and courage of soul—they will make a civilization as much finer than ours as ours is finer than that of the Middle Ages.

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WAR ON ILLITERACY

Russia has declared war—this time on illiteracy. The soviet government has decreed that illiteracy must come to an end, be conquered and completely finished by 1934. At that date all Russians must be able to read and write.

It is a big undertaking, and there is more doubt as to Russia's ability to make

good than there would be in her declaring a war against a neighboring nation and winning it. It has been estimated that the vast country contains 15,000,000 adults who can neither read nor write—but that estimate is generally believed to be too low. What is worse, many people live many miles from any school. Teaching the old persons, who have grown white-headed in ignorance, is perhaps impossible, and the government may not have meant to include them. The widow of Lenin is very active in the movement. Another big help is the red army. A large per cent of its recruits are unable to write their names, but they get a rudimentary education before being discharged. To reach all the rural masses is an immense undertaking.

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FEMININE STYLES HEALTHFUL

A German scientist investigating the healthfulness of clothing has found that the scanty garb of modern women is much more healthful than clothes worn by men. He declares men spend the most of their lives in the climate of the tropics because of the heavy clothes they wear. Measurements taken by him underneath the clothes of men and women are said to show that light rays penetrate to a considerable extent the light clothing of women; the temperature under a woman's clothing is always about 10 degrees lower and the humidity is nearly a half less than in the same position inside the average man's coat and vest.

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WHAT ABOUT THE NEXT WAR?

War is only four years away.—Maj. Gen. Ely.

There are war clouds on the horizon.—Secretary of War Davis.

Europe will sooner or later war on the United States.—Thomas A. Edison.

The last war did not end war.—Ex-Commander Spafford of the American Legion.

It makes me despair of my fellow men when they discuss the possibilities of another war with as much indifference as they discuss a football match.—Sir Esme Howard, British ambassador.

It is too much to suppose that war has been banished.—President Coolidge.

There will never be assurance that the end of war is at hand while nations have anything left worth fighting for.—Superior Court Justice Dawling of N. Y.

The chances of preventing war are faint.—Wickham Steed, British editor.

The world is on the verge of another war because it is thinking of war instead of peace.—Rabbi Stephen S. Wise.—The Pathfinder. ★ ★ ★

THE CRIMINAL

In a recent number of the *American*

Magazine Dr. Dale M. King gives some sane and instructive analyses of criminals and suggestions how to educate the young and thus help them to eliminate criminal tendencies:

First, the criminal. a. He is not, as many think, below the average in intelligence; mental tests show that he is above it. b. He is unmoral rather than immoral. He does not suffer remorse for a criminal act (unless caught) because his ethical bearing has not been disturbed. His sleep is not delayed or restless unless the "law" is "hot." c. He has the same instinctive desires as any other human and he asserts them as best he can in his own chosen environment. d. There is no distinct criminal type; they vary, as individuals, as do any other class. e. They feel that crime pays—that it gives freedom from a taskmaster and is a gamble that may give big returns. f. The criminal is not antisocial except to organized society—the "law." g. He lacks, and is indifferent to religious affiliations—the belief in a hereafter, or punishment for sin, would disturb his mental poise. To him it is "bunk."

Second: What tends to make the criminal? a. The greatest factor is faulty training during the earlier years of life. It is during this period that the child forms, or rather has formed for him, the basis of his character—truthfulness, sense of justice, earnestness of endeavor, courage, stability, temperance, emotional control, reverence and religious background. b. Poor schooling, where the teacher has too many pupils to give individual interest to the child, or where there are so many teachers that the responsibility to the individual is divided and neglected. Disregard for the fundamentals in education. Poor discipline and inadequate corrective measures. c. Self-gratification by easy methods—the only means open to a weak and emotional character. d. Disregard for the laws because they do not coincide with his moral understanding and, too, because they may be evaded. e. Crime does not call for self-discipline, and the criminal at large is a "free lance" in fact and fancy. f. He finds distinction, self-assertion in his crowd, and is known as a smooth proposition. g. He has no religious scruples to restrain him.

Third: Crime correction. a. Proper training of the child at home during pre-school days. Parents should understand that it is often a greater kindness to the child to administer punishment and privations than to give privileges and lollipops. b. Co-operation between parents and school in correcting character faults. Proper educational measures that stress character first and education second. While the first seven years are the most

important ones in character building, the life of every individual is ever changing and our school children, who are facing strange and unsolved problems, should receive intelligent help. c. Renounce the term "criminal type" and treat them as law violators. d. Punish crime so that it does not pay.

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A LIFE-ADJUSTMENT CLINIC

A bad liver may affect character as well as a bad environment or any one of a multitude of other causes, and, working on this idea, the Mount Pleasant Congregationalist Church in Washington, D. C., is to operate this winter a life-adjustment clinic as an experiment aiming to co ordinate the forces which influence personality and character. "It is unquestionably true that a man's personality and character are influenced profoundly by his thyroid glands and his liver, by his adrenal glands and his arteries.

"They are influenced by what he eats for dinner. They are influenced by the enormous weight of the combined environments of his past. How far these are the deciding factors between success and failure, honesty and dishonesty, selfishness and unselfishness, no man knows. The majority of churchmen remain firm in the belief that there is something in the human character which transcends all these, and that the individual is the moulder of his own destiny. Yet nobody

would deny that the others constitute tremendous handicaps—and tremendous advantages.

"The life-adjustment clinic will endeavor to consider the character as a whole—not as purely a religious problem, but as a medical, psychiatric, and social problem. It will bring to the service of broken characters not only the consolation and elevating influence of prayer, preaching and music, but the services of the physician and the psychologist.

"After the physician has regulated the body of the patient to the best of his ability the individual will be passed along to the psychiatrist, who will probe into those subtle, unrecognized experiences which, boiling in the subconscious, admittedly have such a profound effect on the life and habits of the individual. In addition there will be social workers to deal with the present environment.

"Last of all, but perhaps most important, will come the diagnosis of the individual's religious problems and the application of the curative forces of religion.

"There are few problems of our time more obscure or more important than those which deal with the interaction of mind, soul and body. Here is an honest effort, at least, to make progress in this direction. It seems likely to serve a purpose which would not be served by a medical, a psychiatric or a religious clinic, each working alone."—Washington Star.

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